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1907 Rotch Edition

OF

SWEDENBORG'S WORKS

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TO

WORDS, NAMES, AND SUBJECTS

IN

THE HEAVENLY ARCANA

DISCLOSED

BY

EMANUEL SWEDENBORG

WITH REVISIONS AND ADDITIONS TO THE POSTHUMOUS
WORK OF THE AUTHOR

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ARVADITES rep. a species of idolatry, 1204–5.

ASCEND, or GO UP sig. from what is exterior to interior, 1543, 3084, 4539, 4969, 5817, 6007. Angels of God ascending and descending sig. eternal communication and conjunction, 3701. Ascend sig. to recede and depart, 5964; to conjoin, 8760, 9373; to go toward things interior; to descend, to go toward things exterior, 5406, 4009. In man alone there is an ascent from the world into the heavens, and a descent from heaven into the world, 4042.

ASCRIBE to the Lord is to know, acknowledge, and believe that all goods and truths are from the Lord and not from self, 9223(3)–4, 7, 9300, 10227, 10299(4), 10660.

ASHER rep. in supreme sense eternity, in internal sense happiness of eternal life, in external sense, the enjoyment of the affections, 3936, 8, 9; 4609, 6048.

ASHES. I am dust and ashes, sig. humiliation of the maternal human relatively to the Divine, 2265. Ashes of a furnace sig. the falsities of lusts, 7519, 7520; ashes falsity from the evil of lusts, 7520, 2; of the altar things which are to be removed after uses lest they oppose other uses, 9723.

ASHKENAZ rep. doctrinal teachings which were rituals, 1152, 4.

ASIA. Ancient Church spread over much of it, 4333(2), 4680(2).

ASIDE. To go aside and see sig. to reflect, 6836.

ASK sig. to investigate, 3385; to perceive the thought of another, 5597, 5800. Why the Lord asks men, when yet He knows all things, 2693, 6132. To ask Jehovah sig. a state of communication, 3291; to be instructed in the truths and goods of the church and worship, 10548. Asking sig. recognition, 4358; prediction, 5168; knowledge from perception, 6250.

ASP or ADDER. Poison in the Word sig. guile, and poisonous serpents, such as asps or adders, cockatrices, and vipers sig. those who are full of guile, 9013(3); adder, reasoning about truth from sensual things, 3923(2).

ASS. He-asses and men-servants rep. external knowledges in themselves; she-asses and maids rep. their pleasures, 1486; horses, mules, wild asses, camels sig. intellectual things or those of truth, 2781; ass sig. truth natural, mule truth rational, 2781(2); son of a she-ass, truth rational, 2781(5). Judges rode on a she-ass, their sons on young asses, a king rode on a she-mule, and his sons on mules, 2781(6); the reason, 2781(8). The Lord rode on a young ass to rep. the subordination of the natural which should serve the rational, 2781(9). Ass sig. lower or external truths of natural good, 4038, 4244; faculty for knowing, 5492, 5; for riding sig. rational truth; for burdens, knowledges, 5741(2), 5958; she-asses, things of service, 5959; a bony ass, the lowest service, 6389, 90, 7503; ass, truth serving, 7024; the first-born of an ass, faith merely natural, 8078. The Lord riding upon a she-ass sig. the Lord as Highest Judge and King, 9212(6). An ass of a foe, truth not genuine with those outside the church, 9255; plowing with an ox and ass together, 10669; young ass sig. rational truth, 3048(3), 6376.

ASSEMBLE sig. to arrange, 6338, 10397. Assembly is predicated of truth, congregation of good, 6355, 7843; assemble the congregation sig. to enumerate all, 10727.

ASSHUR or ASSYRIA rep. the understanding 655(3), 870(2); the rational mind; the rational, reasoning true and false, 119, 705(2), 1186, 3391(2), 5044, 5897(4), 8185(2).

ASYLUM or PLACE OF REFUGE sig. blameless and exempt from punishment, 9011.

ASSYRIA. See ASSHUR, rep. the rational, formed from truths or falsities; 118–120; treated in series, 1184–89, reasoning, references, 8904(4), 9960(3), 10044(3). See RATIONAL.

ATAD, the threshing floor of sig. the first state of initiation in the interior knowledges of good and truth, 6537, 6541.

ATHANASIAN CREED teaches good works, 4721(3); and that the Divine and Human in the Lord Jesus Christ are one, 10125(3).

ATHEISTS and naturalists reject spiritual things more than others, 8783. Many of the learned in heart are atheists, 9394(2).

ATMOSPHERES. The posterity of the Most Ancient Church have in heaven delightful atmospheres, 1116. Atmospheres as of diamond, of precious stones, pearls, flowers, and infants in the heavens, 1621; most beautiful atmospheres encompass infants, 2297. The atmospheres act from within and from without, into all forms and substances, 3628(2,3). The moon has not an atmosphere like that of other earths, 9235. The human body kept in connection by the pressure of the atmospheres, 3627–8(2), 9499; sound increases as it descends through

lighter into heavier atmospheres, 8823. The air and sound are adapted to the ear, 4523, 6057.

ATOM. It is a fallacy that there are simple substances which are monads and atoms, 5084(4).

ATTRACTION. Life from the Lord has the power of attraction; all love has in it this power, 8604(3).

AURA, see ATMOSPHERE.

AUTHORITY. The sphere of authority of one born in dignity, 1507; when tempered with goodness, honor shown to those born in authority, 1508. Faith on authority is merely natural, 8078(3), 10124(3).

AVARICE. The sordidly avaricious, their hells, infested with mice, 938, 954; exhale a vapor as from scalded hogs, 939; avarice of the Jews, 940, 4866(3); is a lust in the lowest degree earthly, 1327; who are in filthy avarice are in the love of self more than others, though not appearing so; hence they are against all good whatsoever, 4751; avarice of Judah selling Joseph, its meaning, 4751–2. The avaricious infuse anxieties in the stomach, 6202, 5177.

AVENGE, sig. the punishment of spir. death, 9036.

AVERSION. The Lord's aversion to whatever endeavors to destroy good and truth, 2543; aversion in the church to good and truth 3489, 5006(2), 5168(3), 5702, 5786(2), 6665, 7161, 7327, 7492, 7768, 7950, 7964, 10676; aversion to belief in the Divinity of the Lord's Human, 4727, explained in series, 4722–4790; aversion of good against falsity and evil, 4956, 4990, 9014(3), 9261, 9265, 9448–9.

AVERT, see TURN.

AWAKE. Noah awaking from his wine sig. being better instructed, 1089–90. To awake sig. enlightment, 3715, 5208, 18.

AWL, to bore with sig. to affix, ascribe, or assign, and, in the spir. sense peg or nail the same, 8990; to bore the ear with an awl rep. obedience 8989(2), 8990.

AXE, felling wood in a forest with sig. acting from a false religious system, 9011(5).

BAAL. The worship of Baal similar to that of Jews in outward form, but profane, 1094(5), 5044(11). Baal a man afterward worshipped, such worship diabolical, 10642(2).

BABEL sig. worship, the externals of which appear holy, but the internals profane, 1182–3; the falsification and adulteration of internal worship, 1283, 1295, 1304–8, 21, 22, 26, 27. Babylonish worship described, 1289–1328, 1368. Babel, those whose interiors are darkness and exteriors appear as if light, 2973(6); those in worship of self, in profane internal, but in holy external, 4748(5), 8941(3); their evil similar to that rep. by Judah's son by a Canaanitish woman, evil from the falsity of evil, 4818(3), 4868; Babel and Chaldea the profanation of good and truth, 4922(6), 5044(9); Babylon, a religion in which the holy things of the Word are profaned by application to falsities favoring diabolical loves, 9467(5), 9468(6), 9960(10); Babel, profanation of good, 8941(3), 9093(4), 10227(11), 10307(3), 10412(2). Babylon sig. those who are holy in externals but profane in internals, in heart denying the Divine and eager to be worshipped, 10412(3).

BACK. What is of the will is presented from the back or behind, what is of the understanding from the face or before, 8194; In the spir. world malignant spirits are at the back, 1276, 5977, 8593, 9671(3).

BACKWARD. To look backward sig. toward corporeal and worldly things, 248; to go backward, avert the eyes, look back, sig. errors should not be attended to, 1087–8; to look back is to regard doctrinals and not life, 2454; return back to take a garment, to turn from the good of truth to the doctrinal of truth, 3652; to look back, to look from good to the doctrinals of faith, to leave good, 5865(5), 5897(9), 7857, 7923; before regeneration man looks downward or backward, and after looks upward or forward, 8505; turning back sig. privation of apperception, 7650; going back, being in evil, 10584(3).

BADGER, the skins of sig. good spir. and natural, 296; exterior goods, 9471, 9632.

BAG sig. the threshold of the exterior natural, 5497, 5649.

BAKER sig. the sensual subject to the voluntary, 5078, 82; explanation of, Gen. xl. 5072–5170. Baker sig. the senses subject to the voluntary, 5077(3). Bread baked in an oven, plate, or pan sig. varieties of the good of love, 7356(3); to bake sig. preparation of conjunction with good; to seethe, with truth, 8496.

BALAAM, from Syria, offered sacrifices and called on the name Jehovah, 1343, 6, 1366(2); Divine prophecy with various nations, shown by Balaam, 2898, 3703(18), 3762(5), 3858(6).

BALDNESS sig. absence of truth, 3301, 2; deprivation of the intelligence of truth, and of the wisdom of good, 9960(4).

BALM or RESIN sig. truth from good, 4748(6), 5620.

BAPTISM sig. regeneration and the truth of faith, 870; a representation of to infants, 2299, 2702(17); initiation into the church and into regeneration, 4255(5); regeneration, and also temptation, 5120(12), 9032(2); washings and baptism, regeneration by the truths of faith, 9088(2). Washing sig.

purification; washing of the whole body, which was called baptizing, regeneration, 10239. The baptizing of the Lord, sig. glorification by temptations, 10239(4); His washing the feet of the disciples explained, 10243(2). Doctrine concerning baptism, 10386–10392. For a sign that man is of the church, and memorial that he is to be regenerated by the truths of faith, and a life according to them, 10386, 7, 8; waters of baptism, temptations, 10389; man may be baptized when an infant, and also when an adult, 10390. Baptism does not give faith nor salvation, but it testifies concerning them, if any one be regenerated, 10391. Explication of Mark xvi. 16, that baptism sig. regeneration from the Lord by truths derived from the Word, 10392.

BAR sig. power belonging to truth from good, 9496(3), 9662–7.

BARED rep. what is below, thus scientific truth, from which also the rational is, 1958.

BARLEY sig. spir. love, 3941(4); charity 3941(6); the good of the natural or external man, 7601, 2, 4; the good of love of the external man, 10669(4).

BARREN. Sarah barren before call of Abram sig. evil and falsity of idolatrous worship propagated themselves no more, 1372. The rational is barren as to truth so long as it dissents from the natural, 3286(2); Rachel barren, sig. interior truths were not received, 3857; shown by examples, 3857(2); the barren called themselves dead because they had not truths and goods, which are sons and daughters, 3908; barren, sig. no life from truth and good, 9325(6); also the nations who are not in good because not in truths, and still desire truths that they may be in good, 9325(7); perversions and vastations of good and truth, 9325(4).

BASHAN sig. the good of the natural, 3923(3).

BASILISK sig. reasonings, 3923(4).

BASIN (*crater*) sig. things of the memory which contain Divine truths, 9394.

BASIN (*pelvis*) sig. the good of the natural, the natural, 7920, 2.

BASIS sig. support by the truth of faith from good, 9643–7; sig. power, 9677, 92; of the laver in which purification was effected, good of the ultimate natural, represented by the ten bases, near the temple of Solomon, 10236.

BASKET (*canistrum*) sig. voluntary things as containing good, 5144; perforated sig. things of the will without termination in the midst, 5145; (*corbis*) sensual enjoyment, predicated of good; cup the sensual scientific, which is the ultimate, and predicated of truths, 9996(2); the sensual, 9996–7, 10107.

BAT sig. those in darkness 8932(4).

BATHE sig. purification from filth spiritually understood, thus worship, 6730.

BATTLE sig. assaults of evil spirits, 1683.

BDELLIUM sig. the truth of love, with the cel. man, 110.

BE, see *Esse.*

BEAM, shadow of, sig. an obscure general principle, 2367.

BEAR iniquity sig. the Lord's fighting continually for man against the hells, 9937(2); and die sig. annihilation of all worship, and damnation, 9965, see BRING FORTH.

BEARD. Before the flood they believed that the Lord would come, but old and bearded; hence the religious reverence for the beard, 1124. The beard sig. knowledges by the senses which are outmost truths, 9960(3), 3301(7), 5247, 5387, 9760(3); Jehovah appeared to Moses with a beard, 4299(5); they who believed nature to be everything appear with unshorn beard, 5571; beard cut off sig. no good and truth in exteriors, 9656(3); Aaron's beard sig. the most external part of good, 9806(4); hair and beard sig. all or the whole, 10044(3).

BEAST sig. lusts, also affections; evil with the evil, and good with the good, 45, 46, 142–3, 246, 248, 258, 674, 714, 715, 9, 774, 6, 987. Difference between beast (*bestia*) and wild animal (*fera*), 774, 908, 1006; clean sig. good affections, unclean evil affections 714–15, 719; wild animal of the earth sig. lower things; also all in the universe out of the church, 1030; in sacrifices sig. cel. and spir. things, 1823(2). Beasts live according to order, but not man, 637(2); influx into the lives of beasts, their life dissipated after death, 1633; in the Word and in rituals sig. the goods and truths with man, from representatives in the other life, 2179(2), 2180. Man has interior life, beasts not 714. There are beasts which sig. things voluntary, and which sig. things intellectual with man, 2781. Beast for a burnt offering sig. the spiritual, 2807(2); various kinds represented when there is discourse among angels of affections; beautiful, tame and useful when of good affections; hideous, fierce, and useless animals, when of evil affections, 3218; tame and useful cel. things which are of good, and spir. which are of truth, 3518, especially in sacrifices, 3519(2). There is influx out of the spir. world, even into the souls of brutes and afflux from the natural world, 3646. Into certain spirits who like beasts had little of life; life was inspired by angels, 3647; man has connection with the Lord, more than beasts, and hence cannot die, 4525; beasts have no internal bonds, 4525(7); an evil beast sig. falsehood from the life of lusts, 4729, 4776; the recipient forms of the life of animals are dissipated, 5114; difference between man and beast, 5114(5). Beasts sig. affections, this is from representatives in the spiritual world, 5198(2); are in the order of their nature, and so there is a general influx into them from the spir. world, 5850; all knowledges are in loves, illustrated from the case of beasts, 6323(2). Man is more excellent than beasts, therefore man and beast sig. interior and exterior lust, interior and exterior good or evil, 7523; beasts derive their knowledge from their love, 7750; from man even to beast sig. evil lusts interior and exterior, 7872. Beasts sig. such things as are of affection and inclination, ill. by representatives in heaven, 9090; a beast of burden sig. bodily pleasure or appetite, also what is foolish and little conscious, also affections merely corporeal, 9140. To lie with a beast sig. conjunction with the evils of the lusts of self-love, 9190. Unlike beasts man has an internal which is capable of being elevated to the Lord, of seeing external things in itself, of thinking concerning things Divine, and of being conjoined with the Lord, and thus of living forever, 9231; beasts sig. affections and inclinations such as man has in common with them; on this account were applied in sacrifices, references, 9280, 9391; sig. those in affections for good; those in affections for evil, references 9553(3).

Beaten. The candlestick beaten means of solid gold and sig. all from good, 9550, 9510, 9568. Olive oil beaten means clear, good is said to be clear when it becomes truth, 9781.

Beauty. Old women become beautiful in heaven, 553; every thing beautiful is from good, in which is innocence, 553, 3080, 4985, 5199; celestial truth is beauty itself 1470, 80; beauty of angels is ineffable because they are recipient of truth from good from the Lord, 4985; angels are forms of love and charity, in their faces love and charity are brightly typified, 3804(2), 4735(2), 4797, 5199, 5530(2), 9879, 10177(4); are forms of heaven, 4040–3, 5199, 6607, 9877; form is essence or good, appearance is beauty therefrom or truth, 3821, 4985, 5199; spir., beauty is affection for interior truth, 5199. The Divine truth of the internal sense as to the brightness and splendor is called beauty, 9815; spir. beauty from truths and goods, 9995(4); beauty of external man conjoined with internal is seen in the three heavens, 1590, 1588. Genuine marriage love is rep. by most beautiful things, 2735; beauty of those in the heavens cannot be described, 10153(3); sirens assume a beauty almost angelic, 10286.

Bed sig. the natural, 6188; the head of the bed, the interior natural, 6188; the corner, the lowest of the natural, the end of a couch the sensual, 6188(2); to sit upon a bed, to turn to the natural, 6226. A bed attributed to Jacob; when Jacob is thought of, there appears in the world of spirits a bed with a man in it, because a bed sig. the natural, as does Jacob, 6463(2); a bed, what is inmost, 7354; the natural which is serviceable to the spiritual, 6188, 9027; beds of ivory, the pleasures of the lowest natural, 6188(3). Bed sig. doctrine, 10360(9).

Bed Chamber, see House, Chamber.

Bee mentioned, 4776(5); their knowledge in their loves, 4906, 6323(2). Bee in the land of Assyria, falsity of reasoning, 9331(4), 10582(4).

Beer-lahai-roi sig. Divine good rational born from Divine truth, 3194; Divine light, 3261.

Beersheba sig. doctrine itself, 2702(2); Divine to which human rational things are adjoined, 2614, 2723; doctrine of charity and of faith which is Divine, the Lord is that doctrine, 2858(9); doctrine, 3436, 3466; charity and faith, 5997. Shibah in the original tongue is an oath, and sig. confirmation, 3465; Beersheba, Divine doctrinals, 3690. Beersheba was the midst, inmost, or first boundary of the land of Canaan before Jerusalem became so, because Abraham and Isaac were there, 3923(7), 6396(3).

Beginning, in Genesis, sig. the most ancient time, or the first time during man's regeneration, 16, 1560; the Ancient Church, 477(2).

Behind, see Back.

Bela sig. lusts of evil and persuasions of falsity, 1660.

Being, see *Esse*. Being and existing not the same, being from conception, existing from birth, 2621; the soul is man's being, the sensitive and corporeal its existing; cel. and spir. love are the being of the man who is regenerated; the rational and sensitive faculties his existing, 2621(2).

Belief, Abram's in Jehovah sig. the Lord's faith, 1812; difference between knowing and believing, belief is internal, 4319(2); good causes man to believe truths, 5816(2).

Bells, on the horses sig. the understanding of spir. things, 2761(4), 8408(4); truths of memory from an enlightened intellectual, 9394(6); bells all things of doctrine and worship passing to those who are of the church, 9921, 2, 6.

Belly. The serpent going on his belly sig. the sensual looking downward to things corporeal and worldly, 247–8; the belly of the great fish into which Jonah was cast, the lower earth, 247; corresponds with the way toward hell, 8910(3). Bearing in the belly sig. truth conceived, 4918(3).

Belshazzar sig. those who profane knowledges by falsities, 3079(2).

Belt or Girdle sig. a common bond, 9828.

BEND, see to Bow.

BENJAMIN sig. the spiritual-celestial man; but Joseph the celestial-spiritual; 3969(3); Benjamin denotes faith in which is charity, or truth in which is good; Joseph charity from which is faith, or good from which is truth, 3969(3); the spir. of the cel. the cel. of the spir., 4592. Benjamin, an intermediate between the internal of the natural and the external of the rational, 4585(5), 92, 94(2), 5411, 13, 43, 5397; interior truth, 5600, 31; a medium, 5639; what is internal, as being a medium; from the cel. of the spir. as a father, and from the natural as a mother, 5685–6; as a medium, born after all, 5688; new truth, 5804, 6, 9, 5812, 5816(2), 5830; a medium, and interior truth, 5843; a conjoining medium, how it partakes of both, 5822; the truth of good of the spir. church, which is Joseph, 6440. Joseph and Benjamin, the uniting medium rep. by the veil, 9671(2). Benjamin, Joseph's brother, the spir. of the cel. which is a medium, 5411, 5443(3); was interior truth, 5920, 55; in series, 4585–94, 5396–5904, Joseph and Benjamin, the internal of the church, the other ten sons, its external, 5469, 5548. Why the sons of Jacob except Benjamin were born in Paddan-Aram, and their sons except Joseph's in the land of Canaan, 6025.

BENONI means son of my grief or mourning, 4591.

BERA King of Sodom sig. lusts of evil and persuasions of falsity, 1663.

BEREAVED sig. deprived of truths, 5536, 5632

BERYL (*tharshish*) in the fourth row in Aaron's breastplate sig. spir. love of truth, or the external good of the spir. kingdom, 9872. The color of stones in this row verges toward a shining white partaking of blue, 9872. Beryl or tarshish sig. truth of spir. love, 9872(2); tarshish, the good of charity and faith, a sparkling precious stone, 6135(6).

BETHEL sig. knowledge of cel. things, 1450, 1, 3, 7; good in the ultimate of order, 3729; the God of Bethel, the Divine in the natural 4089, 4539. Bethel, the knowledges of good and truth, specifically the natural wherein things interior terminate, 4539. El-Bethel, a holy natural, and the Divine natural, 4559, 4560, 4583; altars of Bethel, evils and falsities destroying the good and truth of the church, 10182(8).

BETHLEHEM sig. the spir. of the cel. in a new state; Ephrata in a former state, 4585, 4594, 6247.

BETHUEL rep. the good of gentiles of the first class, 2865, 3665, 3778; the origin of affection for good, 3160.

BETROTHAL. In betrothals there should be free deliberation, 3155, 3158. Betrothing sig. agreement of minds which precedes the conjunction of marriage, 8996; conjunction of good and truth in the internal man, 9182(4, 5).

BEZALEL rep. those in the good of love among whom the church is about to be established, 10329; those in the good of cel. love, 10329(4).

BILHAH, the handmaid of Rachel, sig. exterior affections serving for mediums, 3849; affirming medium between natural and interior truth, 3912–3.

BIND. Abraham bound Isaac sig. putting on the state for undergoing the last temptation, 2813. Binding sig. conjunction, 6375.

BIRD, FOWL. Birds sig. things rational and intellectual, 40, 55, 745, 776, 991. Fowl sig. spir. truth, bird, natural truth, winged thing, sensual truth, 777–8; fowls also fantasies and falsities, 778, 866, 988. Why birds were not divided in sacrifices, 1832; seen when angels converse about knowledges, ideas, and influx, 3219; sig. things of the understanding, thoughts, ideas, reasonings, truths, falsities, 5149(3). Each species of birds has a special signification, 3901; they sig. falsity, 5157. Beautiful bird seen which signified the inhabitants of Mars, 7620–2.

BIRSHA, with other kings, sig. lusts of evil, etc., 1663.

BIRTH, spiritual, is acknowledgment of and faith in good and truth, 3905, 15, 19, 22, 25, 29, 36, 53, 59, 65, 71.

BIRTHDAY sig. regeneration, 5160.

BITE sig. to adhere and thereby occasion hurt, 6400.

BITTER herbs sig. the unpleasant things of temptations, 7854; bitter what is undelightful, 8349.

BITTERN sig. falsity, 5044(7).

BITUMEN and PITCH sig. the evil of lust, 1299; lusts, 1688.

BLACK. The sordidly avaricious when scraped like hogs from black become white, 939. In the habitation of dragons were seen black faces, 950. One who had supposed he lived a holy life, but who had not done the works of charity became black, 952. Black sig. evil, specifically what is man's own, 3993(5)–4; in lambs, the proprium of innocence, 3994, 4001. A beautiful girl arrayed in a black shining garment which rep. the Word in the letter, 1872. The corporeal of man appears to spirits as a black mass, 5865.

BLADDER. The kidneys, ureters, and bladder correspond with those spirits who love to explore and condemn, 5378–5386; bladder sig. exterior truth examining and chastening, 10032. The functions of those who constitute the sphincter of the bladder or ureters, 5389.

BLASPHEMY. They who in heart deny the Word, blaspheme it, 9222; blasphemy from the intellectual, and from the will, 9222(4), 9221.

Blasted by the east wind sig. consumed by the fire of lust, full of lust, 5215.

Blemish, without sig. unspotted, without falsity or evil, 7837.

Bless. To bless sig. the Lord's presence and grace, 43, 55, 981, 1731. Blessing sig. every good cel. spir., and natural, 1096, 1420–2; to bless the Lord sig. to acknowledge all good is from Him, 1422; to be made fruitful from affection for truth, 2846; to be blessed sig. to be arranged into spir. and Divine good, and Divine truth, 3140; to be enriched with every good of love, 3406; to bless at parting sig. to wish all prosperity, 3185. Blessed be Jehovah was a form of thanksgiving, thus of joy and gladness, 3119. The prayer God bless sig. a beginning, 3260; to bless, adjunction, and conjunction, 3504, 3514, 30, 65, 76, 84; 6091, 9; joy, 4216; he blessed him sig. that it was so done, 4309. Blessing sig. being enriched with spir. and cel. good, made fruitful from affection for truth, disposed in heavenly order, gifted with the good of love and joy, conjoined with the Lord, prediction, vivification, 6230, 6254; all from the internal, 3576. To bless sig. foresight, providence, 6268, 98; to intercede, 7963; to dispose into heavenly order and gift with the good of love, 8894; blessings, such things as are from the spiritual world, 6431–2; the blessing of Joseph, 6416–6438; blessed of Jehovah, all good from the Lord, 8674; blessing, happiness to eternity which is not what it is in time, 8939; the reception of Divine truth and by it conjunction with the Lord, 10495.

Blessedness. All blessedness in affection for good and truth, but the evil are averse from it, 2363–4. Blessedness from which Asher is named sig. in supreme sense, eternity, in internal sense, happiness of eternal life, in external sense, enjoyment of affections, 3938–9; in heaven does not consist in idleness, but in activity in performing uses and enjoying truths with a view to use, 6410.

Blind, predicated of those in falsities, and of those in ignorance, 302, 2383, 4302 (1), 4531, 4720(2), 4727(8); want of faith by reason of want of knowledges; those who are in ignorance of truth because out of the church, but when instructed receive faith in some measure, 6990; those blind in the body see when they come into the other life, 994(4); to open the blind eyes, to instruct those in ignorance of good and truth, 5037(2); the rational, blind even in natural things, how much more in spir., 2196(13). To teach truth without good is to walk as the blind, 4844(4); the blind leading the blind who fall into pit, those in erroneous ideas, 10707(2), 9086(2). At this day men blind themselves by means of things sensual, scientific, and philosophical, 196, 2588(9); when what is earthly and worldly is made the chief thing and men reason therefrom, 241; self-love and love of the world cause such blindness that heavenly love is not seen, 2045, 8993(3); a gift blindeth them that have the eyes open sig. gains cause truths not to appear, 9266; those not in affection for truth from good are blinded when they read the Word, 9382(2).

Blood sig. what is holy, charity, love, the Lord Himself, 1001; blood crying, sig. guilt, 376; violence offered to charity and all evil, 374, 1005, 4735; eating blood, profanation, 1003. The cruel and violent in the other life delighted to see blood, 954. Purging away bloods, cleansing from evils, 3147(5). Blood denotes holy truth from the Lord, in the opposite sense truth falsified and profaned, 4735(14), 6978, 7317, 7326–7. Wine is predicated of the spir. church, blood of the cel., 5120(5). Blood being inquired into, sig. stings of conscience, 5476; blood of grapes, Divine good from the Divine love of the Lord, 6378; blood, holy truth which is of the good of innocence, 7846; Divine truth of Divine good, which is from the Divine Human of the Lord, and what is reciprocal of man, 7850(2). Blood of a lamb, the truth of the good of innocence, 7846, 7877; the blood of Abel, the extinction of charity, 8902(14); the blood of saints and prophets, the extinction of the good and truth of faith and charity, 8902(15); blood, Divine truth, 9127; shedding blood, violence to Divine truth and good, 9127. The blood of the Lord poured out with water, the complete rejection of truth Divine, 9127(6). Blood-vessels with their blood are compared with truths in which is good, 9154(2); blood, Divine truth proceeding from the Lord, 9393–5, 10026, 10033; sprinkled upon the altar round about and at the foundation of the altar, conjunction of Divine truth with Divine good in the Lord, 10047. The Lord redeeming man by His blood, involves that He subdued the hells, and reduced all things to order in the heavens, 10152(2); done by His Divine Human, 10152(4); blood sig. Divine truth, references, 10210. Blood sig. the intellectual proprium; flesh the voluntary proprium, 10283(2). Man is not saved by blood, but by hearing truth Divine and doing it, blood, truth Divine, 9410(6).

Blossom sig. the state before regeneration, the things of wisdom or the goods of faith, 5116.

Blot Out sig. to utterly destroy, 8593(3).

Blue [*cæruleum*] sig. good voluntary of the cel. church, 4328(2). Sky blue, good, 4328(2); blue, yellow, and red, good, 8458. Angels of the planet Jupiter clothed in blue, and blue loved by them, 8030. Blue is twofold, from what is red or flaming, and from what is white or lucid; what is from red or flaming, the cel. love of truth, or the external of the good of the cel. kingdom; but what is from white or lucid the spir. love of good, or the internal good of the spir. kingdom, 9868(2), 9870.

Blue [*hyacinthinum*] sig. the cel. love of truth, purple the cel. love of good, 9466, 9596, 9671. Blue, purple, double-dyed, and fine linen woven together, the good of charity, and of faith, 9687, 9833, 9834; blue, truth of cel. love, 9873(3); a lace of blue, cel. love of truth, 9897, 9912.

Boar sig. falsity, 5113(11).

Boards of shittim wood, sig. good of merit from the Lord's Divine Human which supports heaven, 9634–67.

Body. What is meant by being withdrawn from the body, 1883. There is a resemblance of the soul and body in all particulars, 1910; all things in the human body rep. the spir. things in the Lord's kingdom, 2996–2998. The thoughts and speech of angels are as the interiors in the body in respect to the outward form, 3342, 3351. Spirits who appear as corporeal are they who have had respect to themselves in all things, 4220; the corporeal in itself is a receptacle of sensations, thus also in connection with them it is a living corporeal, 5077. Man does not rise again with his natural body, but he rises again immediately after death, with his spiritual body, 5078(3). The state of his body in the other life is described as to its quality, 5079(2). The things with man which pass from the thought to the speech, and from the will into act, thus into the body, flow according to general influx by correspondences, 5862. The corporeal of man appears to spirits as a black mass. but the corporeal of those who are in the good of faith, appears as woody, 5865. There are corporeal spirits who appear of a gross body; they are those who have confirmed themselves against the Divine, and thus closed their interiors, 5991; the corporeal of man is ruled from a general influx, 5990. Body sig. the good of love, 6135(2). The Lord made the very corporeal in Himself Divine; and rose with His Body, 1414, 1729(2), 2083(2), 5078(2). Body sig. a receptacle of good, 6135(4); into the actions and speech of the body there is a general influx, 6192, 6211; worldly thoughts and things of the body disperse heavenly ideas, 6309(2); corporeal spirits, 6318; correspondence of the gestures of the body with the affections of the mind, 7596. To come in the body when said of servants, sig. with truth without enjoyment, 8977–8, 8984. From the head through the neck into the body corresponds to the influx of the cel. kingdom into the spir. kingdom, 9913–14. The soul is the *esse* of the life of man, the body the *existere* thence, 10823. The inmost of the body is the heart, the outmost the skin, 10044(9).

Boil. What is boiled in waters, sig. what comes forth from the truths of faith, 7852, 7857. To boil or seethe on the sixth day for the sabbath, preparation for conjunction, 8496; bake, the conjunction of good, to seethe, the conjunction of truth, 8496; to boil flesh, to prepare for use of life by truths of doctrine, 10105; boiled with waters, what is from the doctrine of truth, 7857; to boil or seethe a kid in its mother's milk sig. to mix good of innocence of a later state with truth of an earlier state, 9301, 10681.

Boil or Blain, breaking forth with sig. excitation of filthiness and defilements of lusts with blasphemies, 7519(3), 7524; boils including emerods, scab, the itch, sig. so many kinds of falsities from evils, 7524(3), 7529; and sores of the leper also sig. similar things, 7524(3).

Bond. They are ruled by external bonds who are without conscience, 1077(2), 1080, 1835(2); of no avail in the other life, howsoever a man has lived according to them, 1835(3), 1944, 2126; when taken away, some rage against innocence, 2126. To loose the bands of the neck sig. to admit and receive good and truth, 3542(5). All affections are bonds, external or internal, 3835. Unless the Lord ruled the evil by external bonds, they would all become insane, and the human race would perish, 4217(3); they who are in external bonds can well perform the more eminent duties, and do good from those bonds, 6207(2). Internal bonds are the affections of truth and good, external bonds the loves of self and of the world, 9096; to keep in bonds, to hold in and to restrain, 9096. Bonds so called are not bonds except in reference to opposites, 9096(2).

Bondage sig. the attempt by falsities to subjugate, 7204; infestation from mere falsities, 7218.

Bond-Woman or Hagar sig. affections for rational things or outward knowledges, 2657.

Bone. Bone of the breast or rib, sig. the proprium, 147–9. Bone of bones and flesh of flesh sig. one's house, 157; my bone and my flesh, conjunction as to truths and goods, 157. Bones the intellectual proprium, or the proprium as to truth; man leaves nothing but his bones and flesh, 2475; in the supreme sense Divine truth, which is the proprium of the Lord, 3812(8). Those in the Greatest Man to whom bones correspond, 5560–64;

they have very little of spir. life, 5560–1; are such as have been evil, but had remains of good after vastations of some ages, 5561; they who are bones have common thought, almost indeterminate, 5562; pains are felt in various places of the skull, arising from falsities from lusts, 5563. Bones, the ultimate of the church, thus its representative, 6592; not to break a bone of the paschal lamb, sig. the truth of knowledge must be sound, 8005. Truths of outward knowledge, which are doctrinal tenets, are as bones in the body, 8005; breaking the bones sig. destroying the truths from the Divine which are last in order, of the literal sense of the Word, 9163(4); bones sig. truths of knowledge, 9209(6); external truths which are lowest, 9407(9), 9163(4); to become bony sig. from having spir. life to have none, 7748; the bases of the tabernacle correspond with the feet, soles, and bones, bones sig. truth which supports, 9643(2); the opening of a coat of mail sig. same as the circle of bones about the neck, 9916; bones of kings and princes brought out from the sepulchres sig. truths profaned, bones of priests and prophets, goods profaned, 10037(3); thigh, shoulder, and choice of bones sig. Divine truths from Divine good in successive order, 10105(4); profaners like burnt bones in which is little life, 10287(2); those in externals without an internal in light of heaven appear as bony substance without life, 10429.

BOOK. The book of generations is an account of those who were of the Most Ancient Church, 470. The interior memory is the book of life, 2474. The Ancient Church had historical and prophetical books, called the books of the Wars of Jehovah, and of the Prophetic Enunciators, cited from Moses, 2686. The roll of a book in Ezekiel, truth Divine; sweet to the taste and bitter in the belly, in Apoc., 5620(13). To write in a book, sig. to remember, 8620; the book of life is the interior memory because on it are inscribed the things of the will, 8620(2), 9386(2), 9841(3); also what is internal; the things which are said to be written there, from the Lord, 10505; to be blotted out of, to perish as to spir. life, 10505, 10506; Thy book sig. what is in the internal, 10505; the book of life is the internal, 10505(2). The books of the ancients were written by representatives, 1540(2), 3179(3), 3482, 3901(6), as Job, Solomon's Song, 1756(2), 3942(2), books of gentiles also, 2588(6), 4280, 4966, 5223, 9293(3), 9407(4); Wars of Jehovah and Enunciators, 2686, the prophets, 2762(2); the books of the Word enumerated which have internal sense, 10325.

BOOTH or TENT sig. the holy of truth, tabernacle, the holy of good, 4391, 9296(6).

BORDER (*clausura*) sig. a boundary, 9534, 9539, 10187.

BORDER or RIM (*limbus*) sig. a boundary from good, to prevent the good being approached and hurt by the evil, 9492, 9535. Border or skirt (*fimbriæ*) of the robe of the ephod, sig. outermost of the spir. kingdom, 9917.

BORDER (*terminus*) sig. outer knowledges, rituals, 2973; the outmosts, 7643; in every border, as far as truth from good extends, 8063; the outmost of the boundary, 9534; to enlarge the border, multiplication and extension of truth from good, 10675.

BORDER (*extremitas*) sig. intermediates, 8796.

BORN again, when spoken of the Lord sig. He became Divine, 2798. Born in the house, with reference to the Lord, sig. procured by His own power, 1708; birth sig. reformation, 1255; regeneration, 5160.

BORROW sig. to receive truth from another source than one's self, 9174; to be instructed and receive truths or knowledges of truth and good from another, 9174; desiring and sharing heavenly goods, 9174(3); lend sig. to do good from affection of charity, 9174(4), 9209; borrow from the Egyptians, reasonings and knowledges made serviceable for confirming truth and good, 2588(16), 7770, 6913–20, 7768–73.

BOSOM, or BREAST, sig. love since there is the heart, also proprium, man's very self, appropriation and conjunction by love, 6960, 3305(7).

BOTANY, one skilled in, delighted with the plants and trees in the other life, 4529.

BOTTLE of water sig. a very little truth, 2674.

BOUND, in prison, sig. vastation and temptation, 5037; to be separated, 5452; in a pit, the spiritual who before the coming of the Lord were detained in the lower earth, and afterward liberated and elevated into heaven, 6854(2).

BOUND (*terminus*) sig. the extension of the sphere into heaven to certain limits, 8794.

BOUNDARY, see BORDER.

BOW sig. the doctrine of truth; arrows, darts, weapons, the doctrinals of truth; in the opposite sense falsities, 2686, 2709; those who teach doctrine, 2686(4); a shooter of a bow, a man of the spiritual church, 2709; to teach the bow, to teach the doctrine of love and charity, 4922(2), 9468(4); a shooter of a bow, a spiritual man, in the opposite sense, those who assault him, 6422; the combating truth of doctrine, 6423; to be thrust through with darts, to perish as to spir. good, 8800. See RAINBOW.

BOW DOWN, an effect of and sig. humiliation, 2153, 2327; to rejoice and be glad, 2927, 2950, 3118; bending, exterior humiliation, and bowing interior humiliation, 5682; worship from the good of love; serving, worship from the truth of faith, 8873. Bowing himself, when spoken of a lion, putting himself into power, 6369. To bow the heavens and come down sig. to hide the interiors of the Word, 4391(2). Bow himself sig. immission, 8663; not to bow down to their gods sig. not to worship, 9317, 9377, 10553, 10645.

BOWELS sig. the Lord's love, mercy, and compassion toward the human race; coming forth from the bowels sig. those who are in this love, 1803(4); coming forth from the womb and from the loins is predicated of good, being separated from the bowels, of truth, 3294. Correspondence of the bowels with the Greatest Man, 5171–80.

BOWL or CUP (*scyphus*) sig. the sensual knowledge received through sight and hearing and is predicated of truth, but a basket sig. sensual delight, and is predicated of good, 9996(2).

BOWL (*pelvis*), see BASIN.

BOX TREE. Natural heavenly things are the fir, pine, and box trees, 2162(11).

BOY sig. charity and innocence, 429, 430; education of boys at this day bad, from experience concerning boys fighting, to which they are incited by their parents, 2309. Boy sig. falsities and evils not yet confirmed, 2348; new truths, 2348; the Divine rational in a state of truth, 2793, 2795(2); the first state of the church, 4672; innocence of the degree which is called guiltless, 5236. Sports of boys, their use, 3470(2); progression from infancy through boyhood to manhood, 5126(2), 5135(2), 5342(2); how mounting from the exterior natural to the interior, then to the rational and at length to the spiritual, 5497, 5774; sig. interior truth because innocence is sig. by a child and a boy, 5604. Boys when adjoined to old men sig. the simple, 7661.

BOZRAH, 4650.

BRACELETS. Ornament for the nose and bracelets given to the bride; by the ornament on the nose was signified good, by bracelets truth, and by a bride the church, 3103, 3105. Bracelets on the arm of a king sig. Divine truth from which is power, 3105.

BRAIDED WORK sig. conjunction, 9854.

BRAIN. Spirits in the province of the cerebellum who infuse dreams, the cerebellum awake when the cerebrum sleeps, 1977(2); the operation of heaven into the brain observed; the left part of the brain is for things rational or intellectual, 641, 3884. The Greatest Man, correspondence with the cerebrum and cerebellum, 4039–55. All things in the brain according to the heavenly form, 4040–4042. In the heavens there are lesser heavens and societies, which have reference to the cerebrum and cerebellum, in general and in parts, 4045; those which have reference to the dura mater, 4046(2); the pia mater, 4047; the sinuses, 4048; the ventricles, 4049; the infundibulum, representations, 4050; the isthmus and heaps of glands, 4051; they who are in the will of good, and are good, have reference to the cortical substance, and they who are in the understanding of truth and thence are affections, have reference to the fibres, 4052; the right part of the brain is for those who are in the will of good, and the left part for those who are in the understanding of truth, 4052, 5725. As in heaven there is a sphere of ends, so in the brain; societies which have for an end only the pleasures of friendship, 4054. The cerebrum is the organ of the voluntary sense, the cerebellum of the involuntary, 4325–6. In what manner the fibres of the cerebellum and of the cerebrum have changed their flow into the face, 4326(3). Appearance of the brain of a good and of a wicked spirit when inspected by the angels, 4319(2); certain animals with two subsidiary brains within the orbits of the eye, 4407; why two hemispheres of the brain, 4410; why man has such an ample brain, 4407. Ends are represented by the beginnings in the brain, thoughts by the fibres, actions therefrom by the nerves, 5189(3). Those who have reference to excrementitious things of the brain, enter into its chambers even into the spinal marrow, and induce insanities and death, 5717; those who have reference to the gross phlegm of the brain, 5718; the viscid humors of the brain, wherein is vital principle, the conscientious have reference to them, 5724. The inhabitants of Mars have reference to the medium between the cerebrum and the cerebellum 7480–1; the inhabitants who love knowledges, and not a life according to them, have reference to the interior membrane of the skull, and they who are accustomed to speak without affection, and to withdraw thoughts from others, have reference to that membrane, when it becomes bony, 7748. Evil genii who are in interior evil belong to the province of the cerebellum and part of the spinal marrow which sends nerves to the involuntary parts, 8593. The cerebrum and cerebellum correspond to angels of the spir. and cel. heaven respectively, 9670(2); the brain the origin of the nerve fibres, 9914.

BRAMBLE or BUSH because it produces flowers or berries sig. truth of knowledge, 6832–4; spurious good; fire out of the bramble, the evil of lusts, 9277(4).

BRANCH of the vine sig. derivation from the intellectual, 5113, 5114. Branch sig. knowledges, 55(4), 2831(7), 7093(3), 8369, 9296(6), of palm trees, internal truths, 9296(6); branch sig. affection, 4231, truths, 9212(6).

BRASS sig. natural good, 424–6, 643, 1551(2), 9406(7), 9465, 10236; the natural, 3863(5); vessels of brass, exterior truths of faith from natural good, 9050(9). The age of brass, natural good, 1551, 3021(8), 10355(4), see AGE. The laver of brass, and the brazen sea sig. the natural of man in which is purification, 10235–6, 2162(12); vessels of brass, all things from good, 9725, pins, taches, and bases of brass, external or natural good, 9624, 9692, 9725, 9777, 10105(8).

BREACH sig. falsity by separation of truth from good, and hurt thence, 4926, 9163.

BREAD and wine in the Holy Supper sig. the Lord's love to the whole human race and man's reciprocal love, 1798(5), 2165, 2177, 3735(2), 4211, 4217, 4735; bread, everything cel. and spir., 276, 680, 681. To eat bread in the sweat of the face, to hold in aversion, 276; bread, all food in general, 2165. The bread on the table in the tabernacle represented cel. and spir. love, and in it the Lord Himself, 3478(2). Man's thought of bread in the Supper and the prayers leads angels to perceive the good of love and the Lord, 3735(2); bread sig. the flesh of the Lord, and this His Divine good, 3813. To eat bread in the opposite sense, the appropriation of evil, 4745. Truth in regard to good is as water to bread, or as drink to food in nourishment, 4976(2). To break bread, mutual conjunction by charity, 5405; bread, the good of love and charity, 3332, 6109, 10077, 10079, 10686; spiritual life, 6118; dough sig. truth of good; bread of cakes, the good of love toward the neighbor, or spir. good; common bread, good of love toward the Lord or cel. good, 7978; bread, the primary thing which nourishes the soul, whether of those who are in heaven, or of those who are in hell; how the infernals live, 8410; bread, the good of pleasures, the good of love, the evil of the love of self and the world, 8410; all worship in general, the sacrifices called bread, 8682. Bread and water are spoken of when all the goods of love and truths of faith are meant, 9323. The Bread of Presence on the table, the Lord as to cel. good, 9545. Unleavened, purification of the cel. in inmost man, 9992. Why among Roman Catholics bread is given in the Holy Supper, and not wine, 10040(2). Not to eat bread, and not to drink water for forty days and nights, a state of temptation, 10686.

BREAD-OFFERING (*mincha*). It consisted of fine flour mingled with oil made into cakes, 2177; sig. cel. things of love and charity, 2176–7; cel. good, drink-offering spir. good, as bread and wine in the Holy Supper, 4581(4); bread-offering, the things which are of affection and thence of the heart, 9475(4). The bread, of which the bread-offering consisted, on the burnt-offerings and sacrifices, sig. the purification of the cel. man in the inmost, cakes in the internal, and wafers in the external, 9993–4. Not only flesh, but also bread-offerings which were loaves of bread were offered because sacrifices were not well pleasing in heaven, but loaves of bread, therefore each was offered, 10079(2). The flesh in the sacrifices sig. spir. good, bread cel. good, 10079(3); bread-offering and drink-offering sig. such things as are of the church, thus good, 10137; cel. love, 10206.

BREADTH sig. truth, 650, 1613, 3433–4, 4482(3), 9487(2); a land broad of space, the extension of truth, which is of the church, 4482; height, breadth, and length, sig. good, truth, and the holy thence proceeding; because they are extensions in respect to the Lord, 4482; illustrated by extensions in the heavens, 10179.

BREAK. To break bread was representative and significative of mutual love in the Ancient Church, 5405. To be broken, or hurt sig. injury done to the truths and goods of faith, 9163. Arms of war broken, sig. cupidities and falsities ceasing man comes into tranquillity of peace, 1664(6); broken feet and hands sig. external worship perverted, 2162(13); not to break a bone sig. not to do violence to Divine truth, 3812(8); to break bread, to communicate good, 5405; the Lord never breaks but bends, 9039; Moses brake the tables sig. the external sense of Word changed, 10461; break their statues, dissipate falsities of evil, 10643.

BREAK DOWN their altars sig. to reject evils of worship, 10642–3.

BREAK FORTH sig. extension; when predicated of the Lord, infinite extension, 3708.

BREAST (*pectus*) sig. charity and mercy, 259; the good of charity, in the supreme sense, the Divine spiritual of the Lord, 10087. To lie at the breast, or in the bosom, sig. to be loved, 10087; John lay at the Lord's breast, because he rep. works of charity, 10087(2). Breast, or heart and lungs, good and truth, 1788(2); rational things, 2162(2); the Divine cel. and spir. love, 3858(10); the good of charity, the Divine spir., 10087, 10091, 10093. The breast to the loins, correspond with the second heaven, 10005(4), 10030(6), 10075. The breast given to Moses sig. Divine truth in the spir. kingdom, the shoulder to Aaron, Divine good in the cel. kingdom, 10090(2).

BREASTS (*ubera*) sig. affections of good and truth, 6432; belong to the province of marriage love, 6432; affections for good and truth; dry breasts, no affections, but in their place lusts of perverting, 9325(4); breasts sig. interiors, 10185.

BREASTPLATE sig. a covering for internal cel. things, 9477; gave responses and thereby revealed Divine truth, 9857; rep. Divine truth shining forth from Divine good, 9823, 9857, 9856–9909.

BREATHE. Breathing sig. the life of faith; the Lord breathing on disciples, the faculty imparted of perceiving Divine truths thus of receiving the life of faith, 9818(15). Breath of mouth of Jehovah is life thence, 9987; of life in nostrils, life of love and faith, 94–97, 805.

BREECHES of LINEN, sig. the external of marriage love, 9959; protection from the hells, 9962.

BRIARS and thorns sig. falsity and lust, 2831(9). A pricking briar the falsity of lusts of self-love, and the thorn the falsity of the lusts of the love of the world, 9144(6).

BRICK sig. falsities which are fashioned for themselves, 1296(8); in clay and in bricks sig. on account of evils, 6669; to make brick sig. things fictitious and false, which are injected from the evil, 7113, 7116, 7145, 7153.

BRIDE, BRIDEGROOM. Bride rep. the proprium vivified, 155; the church, and on this account a ring of gold and bracelets given her, 3103–5; in ancient time vessels of silver, of gold, and raiment, to sig. things of the church, 3164–5. The veil with which brides covered the face when they first saw the bridegroom, sig. the appearances of truth, 3207, 4859. The Lord is called Bridegroom, from the affection of good which flows in from Him, 3207; the church called bride from the affection for truth; brides with the ancients, rep. affections for truth, 3207, 4638(8). Bridegroom sig. the representative of the church among the posterity of Jacob, 7047. To be betrothed, sig. agreement and thence conjunction, 8996. Betrothing, first conjunction, which is of the internal man without the external; marriage, conjunction also of the external, 9182(4); bridegroom, good, bride, truth, 9182(5).

BRIMSTONE sig. vastation of good, 1666(4); the hell of the evils of self-love, 2444–7(4); fire and brimstone, self-love and its lusts, 7324(4).

BRING (*ferre*). To make sig. to cause to exist; to bear, to subsist; to bring or carry, to exist perpetually, 9737.

BRING BACK sig. instruction and amendment, 9256.

BRING FORTH, or BEAR, BIRTH. Birth and conception sig. thought and device of the heart, 264. To bring forth, sig. to exist, 2621, 2629; spoken of goods, to multiply of truths, 1016; fruitfulness as to the things which are of doctrine, 2584; spir. conceptions and births, 3860, 3868; sig. to acknowledge in faith, also in act, 3905, 3915, 3919, 4919. To conceive sig. to receive; to bring forth, to acknowledge, 3919; on the knees, to acknowledge for their own, 6585. The pain of a woman in travail is the height of pain; sig. despair, 8313(2); the things relating to birth sig. those things which are of regeneration, 9325(2); abortion, sig. when goods and truths do not succeed in their order, 9325.

BRING FORTH ABROAD, sig. the sight of the interior man, which from things external sees things internal, 1806–7.

BRING NEAR, sig. conjoining to one's self, 4348.

BROAD, see BREADTH.

BROKEN sig. dissipation of truths and goods, 9348(3).

BROIDERED WORK sig. what is of knowledge, 5954(5).

BROTHER. Charity is the brother of faith, 367; the internal and external church, also the first and second Ancient Churches, are brethren, 1222; the good of the rational is a brother, truth a sister, 2508, 2524, 3129. Brother is predicated from good, and is the same thing as neighbor, 2360; affection of good and affection for truth in the natural man are as brother and sister; but affection for truth in the natural man called forth into the rational, is as a married woman, 3160, brother sig. good and also truth, 3303, 6756; a man with a brother, the good of truth, 3459. They were called brethren in the church from good, but a change took place when doctrine succeeded instead of life, 3803(2). Brother sig. one who is related from good, 3815; brethren goods, 4129; to set before his brethren and my brethren, that they may judge, judgment from what is just and equitable, 4167; they who are in good are in conjunction with the Lord, and are called brethren, 4191; good is respectively lord, and truth a servant; also they are brethren, 4267. The brethren of Joseph sig. the church which turns away from charity to faith, and finally to falsities, 4679; a man to a brother, what is mutual, 4725. They are called brethren who are in truths from good, 4925; all are called brethren by the Lord who have anything of the good of charity from Him, 5686, 5692, 10129 (10). Brethren sig. truths when the spir. church is treated of, goods when the cel., 6756. Why the Lord called those brethren who are in good; they were called brethren who were from Jacob, but all others were called companions, 6756(5). The conjunction of good and truth was rep. by two married partners, and by two brothers, 9806(2); father, mother, brethren, children, and several other names of relationship, sig. goods and truths, also evils and falsities, 10490; brother and companion, good and truth, references, 10490. Brethren sig. goods, 10336(2).

BROTHER-IN-LAW. To perform the office of a brother-in-law sig. to preserve and continue what is of the church, 4834.

BRUISE sig. vastating charity, 431; bruising and grinding sig. the arrangement of truths into series, and the preparation of good for application to uses, 10303(2).

BUD sig. the first of re-birth, also influx, because spir. life inflows as when a tree is budding, 5113, 5115.

BUILD sig. to raise up what is fallen, 151, 153, 155; a house, to collect knowledges, and by means of them to frame the external man, and to increase goods, 1488, 4390; waste cities, to rectify the falsified doctrines of truth, 5117(7).

BULLOCK sig. natural good, 2179–80(2); for a sin-offering, the Lord's Divine natural, the ram His Divine spiritual, 2830(2); young bullocks, goods of the natural, 5198; bullock, the good of innocence and charity in the external man, 9391, 9990, 10021–2, 10026; 10035, 10122.

BULRUSH, see RUSH.

BUNDLE, see FASCICLE.

BURDEN sig. works done for the sake of recompense, 6390; servitude, 6660; infestations from falsities, 6757, 7203; combats, 7104–5.

BURIAL, see BURY.

BURN incense sig. worship, 1296; burning, fire, sulphur, and bitumen are predicated of lusts, especially from love of self, 1297; burning sig. extirpation of good, 4906; injuring or extinction of the good of love, 9055; the evil of lust from self-love, 9055(3); dissipating, 10115; being burned with fire, being filled with the loves of self and the world, 10463.

BURNT-OFFERING of oxen, lambs, goats, turtle doves, and young pigeons, 922; sig. representative worship, 923; worship from love, 923; the holy of worship, 1343(6); burnt-offering and sacrifices, all things of love and charity, 2165(3), 2807(2); the burnt-offering, the most holy thing of worship, 2776; worship from love; sacrifice, worship from faith, 7857(2); burnt-offerings, cel. things, the good of love; sacrifices, spir. things, the truth of faith, 8680, 8682(2), 9391; sacrifices, purification from evils and falsities; burnt-offerings, the conjunction of truth with good, thus full regeneration, 10053; burnt-offering, the glorification of the Human, 10053; Divine worship, 10143; purification from evils and falsities, 10143(3); purification from evils, implanting of good and truth and their conjunction, thus regeneration, 10206. In opposite sense, worship of their own loves, delights, and falsities, 10414.

BURY. To be buried in a good old age, sig. continuation of life, the enjoyment of all good things, 1854; sepulchre, life or heaven, in the opposite sense death or hell; burial, resurrection, thus regeneration; to be buried, resuscitation and resurrection, 2916–17, 3256, 4621 5551, 6516, 6554; regeneration, since he who is regenerated is, as it were, resuscitated and raised from the dead, 2916, 2979, 6516, 6554; the establishment of a new church, 6522, 6554. These things sig. by the burial of Abraham, of Isaac, and Jacob, in the land of Canaan, 6516. To be buried, in the opposite sense sig. rejection and damnation, or hell, 2916(2), 4564, 6246, 6516; to go down mourning to the grave sig. to perish, 4785. To be buried sig. an end of representation in one, but a continuation in another, in like manner as to die, 3253–4, 3256, 3276, 6302, 6645, 9928, 10244.

BUTLER sig. sensual things subordinate and subject to the intellectual, 5077, 5081; things in the exterior natural belonging to the intellectual class; in Gen. xli. influx into these from the celestial of the spiritual, 5202(2), 5072–5169.

BUTTER sig. the cel. of the rational; milk, the spir. thence derived, 2184(2); butter, what is cel. and this from fatness, 2184, 5602(2).

BUTTERFLY. Comparison of the marriage state with that of the butterfly, 2758; a representation of the state of spirits in the spir. world when they are preparing for heaven, with the changes of worms into butterflies, which are then in their heaven, 8848.

BUY sig. procuring for one's self, 2967(9); appropriating, 4397, 5374, 5397, 5406, 5410, 5426; acquisition sig. the good of truth; buying, truth, 4487; redemption, 6458, 6461. Bought with silver sig. what has been acquired in the natural by the spir. by truth, 7999. Buy to procure, to appropriate, 8568(2), 8974; those bought with silver sig. those converted, 10109(4).

BUZ sig. various religions and modes of worship, 2864.

CAIN sig. faith separate from charity, 340, 393–400, 916(3), 1179. Those sig. by Cain collected doctrinal teachings from the Most Ancient Church, 920(4). There was still some good remaining in Cain, but it afterward perished, 384, 363, 364, 409. Cain was in the cel. church which had perception, Ham in the spir. church which had no perception, explained in series, 324–403.

CAKE made of fine flour mingled with oil sig. the cel. things of love, 2176–7, 2183; also confessions therefrom that they should be in humiliation, 3880(8); the cake of meal and oil made for Elijah, the good of love to the Lord, 4844(12); the good of spir. love; unleavened cakes, good in which is nothing of falsity, 7978;

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Calah sig. falsities from lusts, 1189–92.

Calamus, aromatic, sig. perception of, and affection for interior truth, 10256.

Caleb, receiving Hebron for inheritance, sig. the establishment of a new church, 2909(3).

Calf. Lamb, kid, calf sig. innocence, 430; heifer exterior cel. things, 1824–5; calf, the cel. natural, or nat. good, 2180; a bullock which was for sin, the Lord's Divine natural, 2830(2); kissing images of calves, embracing magic, 3574; bullocks or he-calves, the good of innocence and charity in external man, 9391; heifers and bull-calves, external truth and its good; also turned into idolatry and magic, 9319(7); calves of gold in Egypt, 9391(8); why Moses burnt the golden calf, 9391(12); the calf of Samaria, good in the nat. man and not in spir. man, 9391(14); sacrifice of a bullock, purification from evils and falsities in nat. man, 9990. A he-calf or bullock sig. external good of innocence, a sheep internal, a lamb the inmost, 10132. Worship of golden calf and its destruction, 10393–10512; sig. that people were in externals only, 10393–9; Calf sig. external good, molten calf worship offered to favor ext. loves, 10407; chief idol of Egyptians a calf, which sig. ext. good in their worship, and in opposite sense enjoyment of ext. loves, 10407–9; he-calf sig. good in the rational, and in opposite sense, when an idol, natural and sensual enjoyment, 10407(2); the golden calf, enjoyment of idolatrous worship and of ext. loves, 10455–66, 10478.

Call on the name of God sig. worship, 440, 2724; out of heaven, influx of the Lord, 2692, 6840; call a name, sig. quality; call, simply, sig. to be such, 3421; call any one, perception of quality, 3659; to one's self, to be willing to be conjoined, 6047, 8761; also presence, 6177, 7390, 7451, 7721; call together, to arrange, 6335; Pharaoh calling Moses, afflux of truth Divine, 7955; Jehovah calling Moses, union of Divine good with Divine truth, 8761; calling the elders, choosing, 8773; allurement and acceptance, 10650. Called and chosen are those in internal worship and from internal in external, 9373; sons of Jacob not so, but insisted that Divine worship should be instituted among them, 4290, 4293; 9373.

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Calneh sig. worship, holy in externals but profane in internals, 1182–3.

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Camel sig. general knowledges in the natural man, 3048, 3071, 3094. To explore the mysteries of faith by outward knowledges is as impossible as for a camel to go through the eye of a needle, or for one not in the good of charity to have true faith, 233, 1072, 2343(3). Camel sig. those things in the natural man which are serviceable to the spir., 3143–5. The straw of a camel, sig. truths of external knowledge, 3114, 4156; to ride on camels, the intellectual elevated upon natural knowledge, 3190; camels, exterior or general truths, also things not true, 4250; general knowledges of the natural man, 4038, 4156, 4748. John's raiment of camel's hair sig. that the Word as to the truth of the literal sense is natural, 5620(12). Camels sig. knowledges in general, 7503, 9372(8), 9594(4), 10227(5).

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CANDLESTICK or CANDELABRUM. A representative candelabrum formed in heaven, 552; in Jewish Church rep. the Lord, its lamps cel. things from which are spir., 886(2); in tabernacle the Divine spiritual in heaven, lamp faith and intelligence of truth and wisdom of good, 9548; all parts of candlestick in tabernacle explained, 9547–77; some parts spir. things, 9551; its branches truths from good, 9555; tongs and snuff-dishes things for purifying and discharging in the natural, 9572. The candlestick in the dwelling at the south rep. the Moon of heaven, thus the Lord as to Divine truth there, as to spir. truth, and the illumining of His spiritual kingdom, 9684, 10271, 10342. Golden candlesticks in the Apocalypse rep. truths of good, 6432(7); candlestick in Zechariah the Lord as to Divine truth, 9277(3).

CAPHTOR rep. exterior truths, 9340 (6, 7); mentioned, 1193, 1197.

CAPTAIN, what is primary, 3448.

CAPTIVE, CAPTIVITY. The law concerning female captives rep. natural truth in that after it is purified it is adopted by good, 3703(16). A captive in the dungeon rep. those in the last place, in the corporeal sensual, 7950. Spir. captivity is being held as to exteriors by hell in evil and falsity, while the Lord holds the interiors in good and truth, 7990, 8049; being led captive sig. removal from the midst, 9164.

CARBUNCLE. The stones of the first row of the breastplate, ruby, topaz, carbuncle, were red and sig. cel. love of good, 9865.

CARCASE rep. the church when dead, that is, without good and truth, 3900(10); carcase rep. evil with fault and blame; torn, evil received without fault or blame, 4171–2.

CARE. What is meant by care for the morrow, who are in it, 8478, 8480(3).

CARMEL and SHARON. Carmel rep. the spir. church, 1071(4); Carmel and Sharon, the cel. church; Lebanon, the spir. church, 5922(12); Carmel, the church as to knowledges of good, 9011(6).

CARRIAGES, see CHARIOT.

CARRY, see TO BEAR. Bearing the ark sig. continuing in a state of good and truth, thus existing and subsisting, 9500, 9737; the breastplate conserving, 9900.

CARTILAGE corresponds with societies having little spir. life, 5560. Spirits which have reference to the ensiform cartilage, 5564; from the moon, 9236.

CARVE. To carve in wood is a rep. of good, 10334.

CASLUHIM rep. teaching of rituals, which are mere matters of memory, 1193.

CASSIA and CALAMUS sig. natural truth from which there is good, 3923(5); it sig. inmost truth which is immediately from good, 10258.

CASTLE. Villages sig. the external things of faith or of the church; castles, the internal things, the Hebrew word meaning also palaces, 3271.

CAST OUT, *to be*. To be cast out of the garden of Eden sig. to be deprived of all intelligence and wisdom, 305; to be cast out or driven from the faces of the ground, to be separated from every truth of the church, 386. To cast out, to exterminate, 2657.

CAT. Women who put on the nature of a wild cat, 2745.

Cataracts, see Flood-Gates.

Caterpillar sig. evil which vastates the outmosts, 7643(4).

Catholic Church in externals without internals, 10040(2).

Cattle sig. truths, 4105; goods of truth, 6016, 6045; truths from which is good, varieties and use of term explained, 6049; truths and goods of faith, 7502, 7506; interior or spir. truth and good, 9135. Cattle sig. truths from which is good, references, 8571; goods, 10042(10), 10660.

Caul on the liver sig. the interior good of the external or natural man, 10031.

Cause. examples of cause and effect, 1568; uses are causes, 1807(3); dead things instrumental causes, 1895(2), 8717; causes of natural things from spiritual, these from celestial, 2993, 3483, 3908, 8211 (2), 8812(5); the rational sees from cause, 3533; the end is the all in the cause, 3562; angels in causes, men in effects, 4073(2); relatively few causes known, 4321; soul the cause, body effect, 4727(2); effect the continuation of the cause, 5116(3); when cause ceases effect ceases, 5116(3), 3498; correspondence illustrated from end, cause and effect, 5131(2); in the effect the only thing which acts is the cause, 5326(2); causes exist in effects, 5373(3); the all of effect, 5654(4), 4727(2); the effect is nothing else than the cause so clothed that it may act as a cause in a lower sphere, the cause exists from an end, 5711, 6275; the internal is in the natural as efficient in effect, or as cause in sphere of effect, 6275, 6284, 6299(2), 9473(2); principal and instrumental cause act as one, man as a form recipient of life is instrumental cause, life the principal, 6325; final causes from which man is judged are known only to the Lord, 8620(2); the end is the all in the cause, its soul and life, and in effect, 10076.

Cave sig. the good of falsity, in Mount Horeb, obscure good, 2463; of the field of Machpelah, obscurity of faith, 2935; obscure good, 2463; obscurity, 2935; of Machpelah, faith in obscurity, 2970, 6453, 6455, 6461; cave of the field of Machpelah, the beginning of regeneration, 6548, 6551; in the other life sensual men dwell in caves or clefts of rocks, sig. obscurity or falsity of faith, 10582, 8816.

Cavern, the caverns of hell, 814, 1270 (3), 4936, 5394, 8593.

Cedar. A cedar in Lebanon sig. the rational, 119, 1443, 2588(15); cedar, the spir. man, 776; spir. things or truths of faith, 886(2), 8369(2), 10199(5); intellectual truth, 1188(4), 3391(3), 4014; love of self, 1306, 6306(4); the glory of Lebanon or cedars, spiritual heavenly things, 2162(11); spir. good and truth, 9406(2); cedar sig. an interior means of purification, hyssop exterior; cedar, internal truth of intelligence, hyssop external, 7918(2); cedars of Lebanon, truths of good, 9277(5); shittim wood was wood of the most excellent cedar, 9472; cedar, the spiritual of the church, 9472, 9489(2); its height the degree of good, 9489(2); cedar, spir. good, 10261(5).

Celestial. Man becomes celestial when love reigns, 12; the celestial man is a likeness or similitude, 51, and does good from love, 51–2, 1013(2); the celestial is of the will in love to the Lord and neighbor, the spiritual is of the understanding in knowledge of truth and in faith, 61, 81, 1071, 1155, 1577(2), 1824, 2088(2), 2669(2), 2708, 2715, 3235(2), 3240, 4585(4); the state of the cel. church described, 73–682; the cel. man is the seventh day, 84–7; his state, 159, 200–3; called the work of God, 88; his reformation begins from the internal man, 89; his state of peace, 91–3; his intelligence sig. by garden of Eden, 98–130; cel. order sig. by rivers of Eden, 121; his perception that every thing is the Lord's, 123, 141, 159; their marriages, 162; they do not speak of faith, 202, 337; the spiritual and celestial are the food of angels, 276; how the cel. church became degenerate, 310; its successive states described, 190–3, 194–704; the cel. spir. and natural succeed each other, 775, 880(2), 1096(2), 9915, 9992–3; cel. angels belong to province of heart, spir. to lungs, 418(2), 3887(2), 3890; cel. things are holy things of love and goods therefrom, spir. things are truths and goods of faith, 419–20; the heavens distinguished into celestial and spiritual, 459; the celestial have perception, the spiritual conscience, 597, 865(2); mercy is applied to the celestial grace to the spiritual, 598, 981; from the Lord is the celestial, through this the spiritual, through this the natural, through the natural the corporeal and sensual, 775, 880(2); in the Word there are words peculiar to spir. others to cel. things, 793; persuasion of falsity extinguishes every thing spiritual and celestial, 806; in cel. temptation the fluctuation is between good and evil, in spir. between truth and falsity, 847; cel. and spir. things form the internal man, 978(2); in the prophets spir. and cel. things are mentioned together, 1203; Abram rep. the cel. man, Isaac the spir., Jacob the natural, 1404; in the Lord there was a union of corporeal with the cel. Divine, the sensual with spir. Divine, 1414, 1428; the Lord alone was a cel. man, 1434, 1438, 1545; interior celestial is love, exterior affection for good and pleasure from it, spiritual celestial is affection for truth, 1824; parallelism between the Lord and man as to things cel., 1831, not as to things spiritual, 1832; cel. or heavenly things of the Lord's kingdom include marriage love, love of infants, and mutual love, 2039; the cel. are in love to the Lord, the spir. in love toward the neighbor, 2048(2), 2184, 2227, 2069(3); influx of cel. truth from the Lord with man of Most Ancient Church, of spir. truth in the Ancient, 2069(3); cel. good is of love to the Lord, spir. good of love to the neighbor, 2227; the cel. from their good and truth see innumerable things, but the spir. dispute whether it be so, and cannot come to the first boundary of the cel., 2715(6), 2718(3), 3246(2), 4448, 6295(2), 9166(2); the Lord came into the world to save the spiritual, there would have been no need to come if they had remained in integrity, 2661(2); 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CERBERUS. Such a dog seen in a dream sig. a guard to prevent man going from marriage love to adultery, 5051(2).

CEREBELLUM is awake when cerebrum is asleep, 1977(2); mentioned, 4227(3); the source of involuntary influx, 4326(3), 8593; it corresponds to what is of the cel. heaven, 9670(2); action of heart and cerebellum beyond man's control, 9683(2).

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CEREMONIES of Jews in worship of strange gods were evil, 8932(2); of Romans were from Ancient Church, 10177 (10).

CHAFF in the parable sig that in which there is nothing of good, 3941(9).

CHAIN sig. coherence and connection for conjunction, 9852, 9855, 9879. A chain of gold sig. conjunction by good, 5320. Cast chains of silver sig. to make them cohere as though connected with truths, 8869(6), 10406(4); chain, conjunction, 10540(3).

CHALDEA. Ur of the Chaldees sig. external worship in which are falsities, 1368; in which is nothing of truth, but falsities, 1368; profanation of truth, 1368(2), 6534(6); profanation of spir. things, 1368(5); those in falsity, 1613; the maternal or inheritance of the Lord from the mother, 1816; Chaldeans those who have profane falsity in their worship, 2220; and who profane truths, 6534(6), 8185(4), 8226(2); Chaldea, profane worship as to truth, 2466(4); Chaldeans, those in knowledges profaned by falsities, 3079(2); in holy external but interiorly in falsities, 3901(8); daughter of Chaldeans, those whose externals appear holy and true but their interiors are profane and false, 4335; the Chaldeans called knowledges wisdom, 7296; Chaldeans those who outwardly profess truths, but inwardly deny them, 9828(8), 10227(9).

CHAMBER. Dark chamber in hell where the covetous plot fraud, 949; secret or inner chambers in good sense sig. the church as to good, in bad sense good vastated, 3900(6, 7); also the Word of the New Testament, 3900(8); into the chamber sig. in one's self, so as not to appear, 5694.

CHAMBERLAIN sig. what is interior, 4789, 4965.

CHANCE or FORTUNE. Things which appear to happen by chance are of providence, 9010.

CHANGE. To change garments sig. to put on, here holy truths, 4545, 5954. Man's ruling love cannot be changed after death, 8858, 10749.

CHAOS. Things in chaos before order, 842 (3), 2129, 3316(2).

CHARIOT sig. doctrine of truth, 2336(6); doctrine, 2761(2), 5321; doctrine of good and truth, 5321; seen in heaven and world of spirits, 2762; chariot of fire seen by Elisha sig. doctrine of love and charity, 2762(2), 4720(2); chariot of asses, collections of particulars of knowledges, of camels, collections of general knowledges in the natural man, 3048(4); chariots falsities of doctrine, 4720(2); chariot sig. the Word, 5323(2); wagons of Egypt, doctrinals of knowledges, 5945; rushing of chariots, false doctrinals, rumbling of wheels, things of sense and fallacies, 6015(4); chariot, doctrine of both truth and falsity, its wheels falsity of doctrine, references, 7729(3); chariot, doctrine of falsity, of faith separate from charity, when spoken of Pharaoh and the Egyptians, 8146–9, 8156, 8188, 8215; chariots for merchandise, doctrines of truth or of falsity; for war, doctrines fighting, thus truths or falsities themselves, 8215; from representations in the other life, 8215(2);

wheel of a chariot, the power of advancing, here of introducing falsities and of fighting against truths, 8215; chariots, doctrines, references, 10406(7).

CHARITY is the primary thing that faith teaches, 344; is love to the neighbor and mercy, 351, 615, 2023; is the chief of faith, 365; the brother of faith, 367; no faith where there is no charity, 654, 1162. The church is one if all have charity, though diverse in worship and doctrinals, 1285, 1288, 1316, 2385(5), 2982, 3451(2); charity, not the doctrinal of faith, makes the church, 809, 1798–9(3), 1834(2), 1844. Japheth sig. those who are in external worship, but have charity, 1100; the church is spiritual from charity, not from faith without charity, 916; charity, not faith without charity, conjoins man to the Lord, 379, 389; they who place salvation in faith do not even see what the Lord said about charity and love, 1017, 2373. The increase of good and truth is by effect of charity, 1016; with one about to be regenerated, seed from the Word cannot be rooted except in the good of charity, 880; no one is regenerated who is not affected with charity; works from charity, and from obedience alone, 989; the enlightenment of the regenerate from charity, not from faith, 854; wisdom, intelligence, and knowledge are sons of charity, 1226; the presence of the Lord is according to the state of love and charity. 904; all the precepts of the Decalogue and all things of faith are of charity, 1798; in heaven all are viewed according to their charity and faith, 1258; angelic life consists in use and the works of charity, 454; angels are forms of love and charity, 553, 3804(2), 4735(2); one who came into heaven immediately, having been in the charity of faith, 318; the fruit of faith is good work, in good work is charity, in charity is love to the Lord, and in love to the Lord is the Lord, 1873; charity is not only with the church, but with gentiles, 1059; the Word is living according to every one's state of charity and innocence, 1776; the spheres of charity and faith, when perceived as odors, are most enjoyable, 1519; the church in process of time recedes from charity, 1327(2), 1834(2)–5; in the last times there is no faith, because no charity, 1843(2); they who are without charity see nothing but evil in every man, not his good, 1079, 1080, 1088; they who separate faith from charity have no conscience, 1076–7; forms of hatred and of charity cannot be together, 1860(2); life according to knowledges of faith is charity, 2049(3); charity cannot be formed without them, 2049(4), 2088(3); exists according to quality and quantity of truths, 2189(2); the good of charity not to be violated, and can be only by those who have the Word, 2359. From the Lord is all love, charity, and mercy, 2751; all blessedness consists in affection for the good of love and charity, 2363; none are saved by faith, but by the life of faith, which is charity, 2228, 2261; faith can be received by no others than those who are in the good of charity, 2343, 2349; they who look to doctrinals, and not to life, do not know what charity is. 2417(6); to look from faith and not from love and charity, is to look behind one's self and to return backward, 2454 (2); there is a doctrinal of charity and a doctrinal of faith; that of charity, now lost was in the Ancient Church and taught the meaning of the neighbor, the poor, the fatherless, and the widows, 2417; the doctrinals of faith of no effect unless they have in them charity, because they respect charity as their end, 2116(3); intelligence and wisdom increase immensely with those in the other life who are in charity, 1941; during man's regeneration the Lord fills truths with the good of charity, 2063(3); good is according to the truths of faith implanted in charity, 2190; faith has been separated from charity, and is said to be saving because men began to live in evil, 2231(3); faith separate is the light of winter, and faith from charity is the light of spring, 2231(3); true charity is without any thing of merit, 2371; the quality of those in the good of charity, and of those not in it, 2380(2); some suppose themselves not in the good of charity when they are, and some that they are when they are not, 2380(4). They who are in the good of charity discriminate as to whom good is to be done, 2425(3); controversy as to which is the first born, faith or charity, 2435, 3324, 7755; charity the essential of faith and thus faith, references, 2442; none can be saved by thinking good, and by being instructed, unless he wills what is good, 2401; charity without faith is not genuine, nor is faith without charity, 2839; there must be innocence and charity that truth may be conjoined to good, 3111(2); good is not genuine, nor fruitful, until man is regenerated, because until then good lacks its very soul, 3186; charity toward the neighbor is a life according to the Divine precepts, 3249; he who lives in charity receives truths from the Lord such as agree with his good, 3267(3). The spir. kingdom in the heavens is every where various as to truths, but is one by charity, 3267(2); the church is not the church unless truths of doctrine conjoin themselves to good of life, 3310; they who are only in the memory of the knowledges, and not in life, do not see in the Word the interior things of love and charity, 3416; doctrinals of love and charity among the ancients, 3419(3), 3420; they who make faith an essential and not charity, may be in the good of truth, yet not in heaven or so conjoined to the Lord as they who are in the good of charity, but on the threshold, 3459; they who do good from doctrinals of faith do not know what charity is, 3463(2). The Word is open when love to the Lord and charity toward the neighbor are regarded as the end; but when faith is so regarded, the Word is closed, 3773, 3793; charity in external form and not in internal form is not charity, nor to be so called; charity which regards the neighbor and the Lord for its end is charity itself, 3776; the truths of faith are dead without the good of charity, 3849(2); faith is the external of charity, and charity the internal of faith, 3868; faith without charity is something defiled, 3870. In regeneration to know or understand truth, to will truth, and to be affected with truth, brings one into charity, which contains them all, 3876–7; spir. angels are in good of charity without recompense, 3887; the enjoyment of affection for good and truth, or charity, unknown to those who are in the enjoyments of evil and falsity, 3938(5); charity wishes as well to the neighbor as to one's self and is averse to all merit, 3956; a plane into which good and truth from the Lord may flow, must be acquired by a life of charity, 3957(7); all truths have love and charity as their beginning and end, 4353(3); the truths of faith cannot be conjoined to anyone unless he is in the good of genuine charity, 4368(5); angels are forms of love and charity, 4735(2); charity shown by a judge who from zeal punishes an offender, 4730(3); the simple know and acknowledge what charity is, not what faith separate is, 4741(2), 4754; love toward the neighbor or charity is the essential of the church, 4766(4); those in love of self and in faith separate, cannot know what heaven is, which consists in love to the Lord and charity, 4776; the doctrinals of the Ancient Church were doctrinals of charity, 4844(4), 6627–33; the internal and essential of the church is charity, 4899(4); charity toward the neighbor is affection for good and truth, and the acknowledgment of self as evil and false, 4956; acts of charity described in Matthew, 4956, 4959, 5066–71; acts of charity done from natural good, how they differ from those done from conscience, 4988(4); if man has lived in the good of charity he will come into all wisdom in the other life, 5859; the cel. and the spir. kingdoms are conjoined by charity, because charity is the external of the cel. kingdom, and the internal of the spir. kingdom, 5922(2), 6435(2); if charity were in the first place and faith second the church would be one and would be enlightened, 6269(2); how evil if faith is in first place and charity second, 6272; works are needed, for they are charity and faith in life, 6406; Issachar, those who are in charity for recompense, 6388–93; the good of mutual love and the good of charity are conjoined by a medium, as the cel. and spir. kingdoms are conjoined, 6435(2); those in charity adore the Lord as their God and Saviour, 4731(2); the good of mutual love is interior and of charity exterior, 6435(2); when angels communicate their good to another, willing to give all and retain nothing, there flows in more of good with continual increase, 6478; this is dissipated when they think of recompense, 6478; the doctrine of charity treated in series of articles prefixed to the chapters of Exodus, beginning with 6627; it was precious to the ancients, but is now lost, 6632; the Word is nothing else than the doctrine of love and charity, 6632; because it is now lost, the doctrine of faith is much alienated from the truth, 6633; charity is not to be exercised toward all without discrimination, 6703; true worship consists in exercising charity, 7038; conjunction of charity and faith like that of heat and light, 7080–6; the doctrine of charity teaches what good is and what evil is, 7181, 7255; it cannot be known what good is unless he knows what charity or love toward the neighbor and love to God are, 7178–82; the life of charity and faith make heaven with man, 7197; the good of love to the Lord is cel. good, the good of charity toward the neighbor is spir. good, 7257; the doctrine of love to the Lord is most comprehensive and hidden, the doctrine of love and charity toward the neighbor also in less degree, 7258; therefore the ancients reduced charity into classes and gave them names, which were from heaven, 7259–61; the blind, lame, maimed, etc., toward whom they were to exercise charity, they understood those who were spiritually such, 7260–3; the goods and truths of faith with those of the spir. church cannot die because conjoined with the Divine, which is life itself, 7506(2)–7507; two things proceed from the Lord, good and truth, and reign in heaven; in the church they are called charity and faith, 7623–4; an idea of the good of charity and the truth of faith may be formed from the sun and the light in spring and in winter, 7625; man is like a garden if charity and faith are conjoined, and like a desert if they are not conjoined, 7626; all things of the church have reference to charity and faith, 7752–4; the first thing of the church is charity, and the second faith, 7755; the good of charity enters by an internal way, faith by an external, 7756; the conjunction of charity and faith is effected in the interiors of man, good adopts truth there, 7757; unless conjunction be effected, charity is not charity, neither is faith faith, 7757; when faith is conjoined with charity it is no longer called faith, but charity, 7758; the good of charity has its quality from the truth of faith, and truth its essence from that good, 7759; good of charity receives its quality from the abundance of the truths of faith, also from the connection of one truth with another, 7760; called spir. good and saving, 7761; spir. confidence has its essence from good, 7762; to look above himself is to look to the neighbor, 7814–16; those in the good of charity and of faith look above themselves, 7817; the man who is in charity loves himself and the world, but only as means to an end, 7819–7820; difference between living according to precepts of faith and precepts of charity, 8013; charity is an internal affection for good, 8033; faith is an internal affection for knowing what is true and good, which conjoins itself with charity by willing to do the truth, 8034; they in genuine affection of charity know that all charity and faith are from the Lord, 8035; those in charity are regenerate and have a new will and a new understanding, 8036; those in love of self and of the world cannot be in charity and faith, they do not know what they are, 8037; charity extends much further than giving to the poor and assisting the needy, 8120–1; it consists in doing what is right, just, and good in every work and one's duty in every office, 8121–2; because man, society, the country, the church, the kingdom of the Lord, and what is good and just are the neighbor, 8123; with those who are in charity from internal affection, charity is in all things they think, speak, will, and do, 8124; a life of piety without charity is of no avail, but with it is of all avail, 8252; the life of charity consists in uses, 8253; the veriest worship of the Lord consists in a life of charity 8254; the life of charity abides with a man forever, 8256; a life according to the Lord's precepts is the Christian life, called spiritual, and by it one comes to know what faith and charity are, 8257; the internal of charity consists in doing well to the internal of man, and the external in doing good to the external at the same time, 9209(2); the end determines the quality of one's charity; when done for the sake of good, it is genuine and from the Lord; this is Christian charity, 9210; when anyone does good for the sake of good, or for the sake of truth, it is for the sake of the Lord, 9210; this ought to be the head, and himself and gain the sole of the foot, 9210(2); all in heaven are kept looking to the Lord by love to Him, and by charity toward the neighbor, 9828(2); to love what is good and true for the sake of good and truth, is to love the neighbor and God, 10310; the neighbor in the universal sense is good and truth; love toward the neighbor which is charity has in itself love to the Lord, 10336(4); whether we say charity toward the neighbor or truth from good it is the same thing; a life according to truths Divine, is charity, 10485.

CHEDORLAOMER, King of Elam, sig. the apparent good and truth in the childhood of the Lord, 1667, 1685.

CHEEK sig. affection for interior truth, right cheek affection for truth from good, 9048(6); a blow upon, to destroy truths, 9048(8).

CHEMOSH sig. falsity, 2468(7).

CHEQUERED means the work of a weaver, 9826, 9942.

CHERUB sig. providence of the Lord, to prevent man's entering of himself into the mysteries of faith, 306, 308, 3901(5), 4162(2), 8215(4), 8813(3); the guard and providence of the Lord to prevent approach to himself except by good of cel. love, 9277(5), 9391(3), 9506(2), 9509–9517; also to prevent good from the Lord in heaven and with man, being injured, 9506(2), 9509, 9517; a guard lest spir. good and cel. good be commingled, 9673.

CHEST. Spirits who belong to the province of the chest, 1270, 1978, 4403, 6602, has a correspondence similar to sides of ark, 9496(2).

CHILD, Ishmael, sig. the beginning of the spiritual church, 2677. To be with child sig. to conceive the good of heavenly love, 3755; childless, said of Abram, sig. no internal church, 1794.

CHILDHOOD, see BOY, INFANCY. Child sig. charity, innocence, 406, 430; states of Lord's childhood, rep. in Gen. xii., xiii., 1401–2, 1403–1502, 1557, 1584, 1616(4), 1653, 1661, 1667(3), 1741; temptations then, 1668, 1673, 1690, 1778. States in childhood, in cel. things more than adults, adults more in knowledges of cel. things, 1453; on states of childhood see, 1428, 1430, 1434–5, 1450–3, 1460–2, 1472, 1487, 1489, 1495–6, 1536, 1542–3, 1547, 1557, 4672, 5342(2), 9755 (2). The will formed in man from infancy to childhood, 1555(2); the ages of man, in infancy is in innocence, in childhood in affection of good and truth, etc., 3254, 10255; their instruction, 3470(2), 3518(2), 3665(5), 3688(3), in historicals of Word, 3665(5), 3690(2), 3982(3), 5376, 6333(3).

CHINESE who had charity instructed about the Lord, and that Christian doctrine prescribes love and charity more than others, 2596.

CHOIR. Angelic choirs of two kinds spiritual and celestial, 418(2); speech of good spirits and angels in choirs, 1648–9; choirs of children, 2294; of Gentile spirits, 2595–6; choirs in heaven, 3350–1, 3893, 4627(3); those in choirs think alike, 5975; choirs consist of many thinking, speaking, and acting, in continued series, 8115; the ancients in sacred worship sang in choirs, responsively, 8340.

CHOSEN, or elect, those who are in the life of good and truth, 3755(2), 3900(4), 4060(9); no election and reception into heaven from mercy, according to the opinion of the common people, 5057(2)–5058; the elect are those who are endowed with mercy, charity, and faith, 6804(10); election not of mere mercy, 5057(2)–8, 7051.

CHRIST. See LORD, HUMAN. He is called Christ as the Messiah, the Anointed, King; and Lord as Jehovah; Christ in respect to truth, Lord in respect to good, 2921(6); Jesus sig. Divine good, Christ Divine truth, the two names the Divine marriage of good and truth, 3004–10, 8543; Jesus is Divine good because Jesus means safety, salvation, and Saviour, 3005; Christ in Greek and Messiah in Hebrew sig. anointed, 3007–9, 4973(4); the royal office and Christ rep. the Lord as to Divine truth, 3009, 4669, 9144(10); false Christs sig. truths not Divine, or falsities, 3010; falsely saying, I am Christ, is saying, this is of faith, or is true, when it is not, 3353(2); false Christs worshipped by those who profess themselves Christians but do not live according to His precepts, 3732(2); Christ is the Lord as to Divine truth, hence as to the Word and doctrine, here the opposite, namely, Divine truth falsified, or doctrine of falsity, 3900; the names Christ and Jesus express the twofold ministry of judgment and worship, 9806(2); called Anointed or Christ to rep. the Lord as to judgment from the Divine truth, 9954(10).

CHRISTIAN, see CHURCH, CHRISTIAN. The Christian world is profoundly ignorant that the Old Testament involves spir. and cel. things, 2, 3432(2); vastation of Christians, 410; the evil state of the Christian world, 824, 826, 916(3), 1032(2, 3), 1059, 1673(3), preface Gen. xv., 2121 (2), 4327(2); Gentiles abhor the doctrine of Christians on account of their life, 916 (3); in the Christian world doctrinals distinguish churches, 1799(4); some in heart deny the resurrection, Pref. Gen. xvi; Christians and Gentiles in the other life, 2590–99, 2605; Christians who have lived a good life are received before Gentiles, but are few, 2590(2); a Christian is one who is in truth from good, 3010; in Christian gentilism they adore saints and idols, 3447, 3667(2), 9020; in the Christian world most are born in the good of the love of evil and falsity, 3469(4); the Christian world acknowledges the Word to be Divine, but denies in heart, 347[illegible], 3479; if Christians had lived internal men the Jewish nation before many generations would have been cut off, 3479(3); Christians are acquainted with interior things of worship but do not believe them, 3480 (2); they are, at this day, in contempt, aversion, and enmity against truths of faith and the Lord; and in hatred against one another, 3489(2); almost all bring into the other life an idea of three Gods, though they had said one, 3704(6); Christians who do not live according to the Lord's precepts worship His name only; but it is a false Christ, 3732(2); heaven closed to them, but open to those who have lived in charity and love to the Lord, 4197; Christians do not know that the Lord's Human is Divine, 4689(2), 4733 (2); they are ignorant of what the spiritual is, 5639(2); they do not receive the interior truths of the Word, because they are in inverted order, 5702; Christian good, spiritual good, or the good of charity, 5704, 5804, 7197, 8516(2), 8754, 8772; Christians in externals without an internal, 9409(5); with Christians to acknowledge the Lord is the first of the church, 10112; many in Christian world love themselves and the world above all things, 10409(2); at this day interior perception in the Christian world has perished, 10737.

CHRYSOPRASE sig. the cel. love of truth, 9868(3).

CHURCH. Subdivisions (1) GENERAL PRINCIPLES, (2) MOST ANCIENT, (3) ANCIENT, (4) JEWISH and ISRAELITISH, (5) CHRISTIAN, (6) NEW CHURCH.

(1) GENERAL PRINCIPLES. The kingdom of God is the true church, 29(2); the evil of all churches is that they do not believe in the Lord and the Word, but in themselves and the senses, 231; four churches, 231, 407, 4706; woman means the church, 252, 253, 262; the end of the church, 267; after this a new church arises, 333, 334, 407; wherever there is a church heresies arise by fixing the mind on a single article of faith, 362; the internal with the external constitute a church, 409; various churches in the Most Ancient Church, 460–7, 483; when the church declines it remains with a few, 468(2); the church likened to fruit, 501; the differences in the churches before the flood was in the distinctness of their perception, 502; those only are of the church who acknowledge charity, faith, and external worship, 1065; there were three divisions of the Ancient Church, named from Noah, Eber, and Jacob, 1327; the church in process of time decreases and is contaminated, 494(2), 501, 1327; it recedes from charity, and produces evils and falsities, 1834(2)–5; its vastation, 407–11, see VASTATION; it is restored

amongst the gentiles, 1366, 3898(3); something of a church is always preserved, otherwise the human race would perish, 468, 637, 931; because the church is as the heart and lungs, 637, 2054, 2853; the quality of the spir. church, 765; charity not faith separate constitutes the church, 809, 916; the church would be one if all had charity, difference in doctrinals and worship would not separate, 1285, 1288, 1316, 1798–9(3), 1834(2), 1844, 3451(2)–2; there is an internal and external, 1242; the internal and external constitute one church, 409; all things of charity and faith are the internal; all the representatives of worship are the external, 1083, 1098; those in the external church have an internal in their worship, 1100(2); the external is nothing without an internal, 1795; worship is made external lest the internal be profaned, 308, 1327(2)–8; there is a true and a corrupt internal, also a true and a corrupt external church, 1238; the church compared to rising and setting of the sun, to times of the year, the day, and to metals, 1837; woman rep. the church, 252–3; the cel. and spir. churches, their qualities, references, 2669(2); the first and succeeding states of the spir. church and spir. things; the state is successively changing, 2422; the church would be as the Lord's kingdom if all had charity, 2385(5); the final judgment is the last time of the church, 2118; its consummation is when nothing remains, 2243(3); all in the church though scattered through the world make one, 2853(2); the Lord came to save the spiritual, 2661(2); those in the church should be purified from evils and falsities, because they can render holy things impure, 2051(2), 2054, 2056(2); the church is the medium of communication with heaven. 2853; when one church comes to an end a new one is raised up, 2852(3); the states of the church compared with times of year and day, 2905(2); every church decreases until there is no charity, and at length there is hatred against others, 2910(2); because hereditary evil increases, 2910(4); a new church seldom if ever is raised up by the Lord from the men of a former church, but from nations which were in ignorance, 2910(4); how the church in course of time decreases and is contaminated, references, 2913(3); the church is one when love to the Lord and charity toward the neighbor is the essential, not when faith is, 2982; a new church will always be renewed amongst the gentiles because they have no falsity contrary to the truths of faith, 2986(2); the church compared to a bride; vessels of gold and silver, also garments given to sig. good, truth, and their ornaments, 3164(2)–5(2); the church is with gentiles who are in good, they easily acknowledge many truths from themselves, 3263(2); the spir. church is everywhere various as to truths; it is one by charity, 3267(2); there is no church unless truths of doctrine are implanted in the good of life, 3310; the good of life with the gentiles is not the church truly spiritual, but gives the capacity of becoming spiritual, 3310; the first state of the perversion of the church, 3353–4; the church is with those who are in the good and truth of faith, 3379; internal truths not revealed until the church is vastated lest they be profaned, on this account the Lord then came into the world; and at this day the internal sense is revealed, for there is scarcely any faith because there is no charity, 3398(4); the one only doctrine of the church is charity toward the neighbor and love to the Lord, 3445; the merely representative church was not a church, 3480; the perversions of the church spoken of by the Lord, Matt. xxiv. 15–18, its desolation as to truth and good, 3655; the Word is opened to churches in their infancy, when they are in love to the Lord and the neighbor; but is closed when faith is primary, 3773(2); knowledges of doctrinals, that is, the Word, must precede before the church can be established, 3786(2); there would be no church unless man were spoken to in the Word by exterior truths, 3857(5); churches that were in external truths, 3857(5); affection of truth separate from good, and affection of good separate from truth do not make the church, 3963(2); the church is the foundation of heaven, 4060(4); man is a church, 4292; in the church there should be no other affections than those of genuine truth, 4200; those of the vastated church are removed from heaven, and are in a cloudy mist, because in an inundation of falsities, 4423(2); life not doctrine separate makes the church, 4468; if there were no church the human race would grow insane and be extinguished, 4545(7); the church from faith is ruled by the understanding, that from charity is ruled by good and the Lord in good, 4672(2); in process of time the church declines to faith, 4683, 4689(2); to be a church must acknowledge Human of the Lord to be Divine and one with the Father, 4766(2); none where charity is not an essential, 4766(4); a new church is established amongst the gentiles, because the old is not in a state to receive truth, 4747(3); there must be the marriage of good and truth, also an internal and external to make a church, 4899; the internal is charity, 4899(4); the internal things the Lord taught were known to the ancients; He abolished external representatives, 4904(2); the voluntary of the cel., and intellectual of the spir. church, their representation, 5113; those in affection of truth search the Word to see if the doctrinals of their church are true, 5432 (2, 5). In ancient times the church was in interior things, at this day in external, 5649(4); four churches described, 4706, sig. by ages of ages, 10248(7); it is one thing for the church to be with a people, another to be in a people, 4899(3); to be a church one must be in the good of truth, 5826; the Word ought to be searched to see if the doctrinals of the church are true, 6047(2). If charity were first and faith second, the church would be in good, 6269(2); it is evil if faith is first and charity second, 6272; charity is first, faith only apparently; those in external church elevate the thought no higher than to the Lord's Divine natural, those of the internal elevate it above the natural, 6380; the internal of the church is in willing good from the heart, its external in doing good from truth of faith, the church at its end is in mere external worship like a shell without a kernel, 6587(3); the church is a church from living according to doctrine from the Word, 6637 (2); the man of the spir. church in the other life is infested by falsities and thereby purified, 6639(2); those in charity make the church in general, 6637(2); those in the externals of the church are in the literal sense of the Word, an internal flows in but obscure, 6775; those in vastated states of church worse than those outside, 7554; quality of the internal and external, 7840, 9375, 9680; charity and love to the Lord constitute the church, 9032; the difference between the cel. and the spir. church, references, 9277; conjunction with the Lord by good of charity and by the church, 9276(6). 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(2) Most Ancient Church. The first chapter of Genesis treats specifically of the Most Ancient Church, 4, 9942(4), 10545; they acknowledged no other faith than love, 32(2); the Lord appeared to them as a Man and spake with them face to face, 49; their perception of interior things, 50–4; rep. by Adam, 64, 82, 313, 478–9, 1013–5; their nature treated in series, Gen. i.–vi. Those of the Most Ancient Church, 1114–25, 286, 337. The first style in the Word was that of the Most Ancient Church, 66; it was not historical, 66; their perception, 103–6, 607, 895, 1121. How revelation was made to them by perception, visions, and dreams, 125, 597, 1121; the cause of their fall, 127–30; their posterity, 131, 137, 139, 161; the third posterity, which began not to believe in things revealed, 194. The Most Ancient Church was celestial, 200–2. The fall was gradual, 205–6; the fourth posterity began to love the proprium, 208–10; their evil was love of self and disbelief in the Lord, 230–3; the last posterity was immersed in sensual and corporeal things, 276(2), 278, 279; those who fell away down to the seventh posterity, 280–5, 286–313; heresies of Most Ancient Church, 324–442; successive churches or generations of, 460–7, 468–536; its final states of dreadful persuasions from love of self, 554–9, 560–97, 704; before the Most Ancient Church they lived like wild animals, then they became spir., at length cel. men, who constituted the Most Ancient Church, 286, 337. Of the Most Ancient Church called Man or Adam, 1114–25; their state revealed, 1114; they are above the head, 1115; their magnificent dwellings, 1116; their intense light, 1117; their language not articulate but tacit, 1118; their respiration internal, 607(2)–8, 1118–20; their perception, 1121; their dreams and visions, 1122; they expected the Lord's Coming, 1123–4; their posterity, 1123–28; their genius, 608; their communication with heaven, 784, 2179(3); the law was inscribed on them, 1121; in things of world they saw spir. and cel. things and cared for nothing else, 920; goods and truths were inseminated in their voluntary part, 895; the difference between them

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(3) **Ancient Church.** The first of the Ancient Church was rep. by Noah, 599–618; the difference between it and the Most Ancient, 597, 607, 640–1, 765; Noah not the Ancient Church itself, his three sons rep. that church itself, 915; Ancient and Christian churches alike in internals, different only in externals, 1083. In the Ancient Church truth was implanted in the intellectual part by doctrinal instruction, 640–1, 765, 609; quality of the church Noah, 1126; of Shem, 1127; the Ancient Church spread through many kingdoms, 1238; its quality when it began to decline, 1128; those mentioned from Shem to Eber were nations among whom the Ancient Church existed, 1238; Eber instituted a church called the Second Ancient Church, 1238 (2)–50; their worship consisted in externals, especially sacrifices, 1241; it finally declined into idolatry, 1241; three divisions of Ancient Church, 1327; the Ancient Church rep. by Shem, Ham, and Japheth, 773; its successive derivations rep. by their descendants, Gen. xi. 1279–1375; the Ancient Church was in Assyria, Mesopotamia, Syria, Arabia, Lybia, Egypt, Philisthea, Tyre, Sidon, and Canaan, 2385(5); the Ancient Church had a written Word which is lost, in it were historicals and propheticals, 2897–8; the Hebrew Church in the time of Abraham altogether departed from the truth, 3031, see **Hebrews**. The doctrinals of love and charity in the Ancient Church, 3419(3)–20; the Ancient Church was in the land of Canaan, the places there were representative, 3686(2); the difference between the Ancient and Jewish churches, 4429(2), 4433; the Jewish statutes and laws were known in the Ancient churches, 4449(2), 4449(3), 4429(3); the Most Ancient, Ancient, and Christian churches agree as to internals because they are one, 4489; difference between Ancient and Most Ancient churches, 4489, 4493(2), in their externals of worship, 4493(3); in the land of Canaan there were those from the Most Ancient, the Ancient, and the Hebrew churches, 4516–7; the internal of the Ancient Church was charity, not so the Jewish, 4680; the Ancient Church worshipped the Lord as to the Divine Human, 6846; revelation to each church, the four ages, 10355.

(4) **Jewish and Israelitish Church.** See **Jew**, **Jacob**, **Israel**. All the representatives of the Jewish Church contain in them all the arcana of the Christian Church, 3478(2); Abraham was ordered to go to Canaan because all things there were representative, 3686(2); the Jews although idolaters could represent a church, 4208(3); there was with them a representative of a church, not a church, 4281(2), 8788; its nature, 4288(2); see **Representation**. The Jewish statutes and laws were known to the Ancient churches, 4449(2), 4449(3), 4429(3); the difference between the Ancient and Jewish churches, 4429, 4433; the interior things of the Jewish Church are the things of the Christian, 4772; the cel. and spir. churches were rep. in the two kingdoms into which Israel was divided, references, 9404(2); all things in that church rep. interior things of the church and heaven, 10149; four churches, their revelations, 10355. The Israelitish Church was only the representative of a church, references, 10507; it is like the bony skeleton of a man without flesh, 6592; its worship was merely external, references, 10397(5)–9, 10429(4), 10436; the Israelitish nation obstinately insisted on being received, 10430; the nature of that people, it was in externals alone, 10393–10584, 10691, references, 10490(3); their mourning and fasting, 10430; they are among the infernals except some good and their little children, 10430; if the Divine flowed into their internals they would altogether perish, 10533, 10539; they desired to be a church solely to be supereminent above all nations, 10535; they were in self-love more than others, 10535; the holiness in which they were in worship was an idolatrous holiness, 10553; the desire for eminence and wealth above others is the fire which excites their veneration, worship, and love, 10559(2); if they do not obtain what

they desire they forsake God, 10559(2); they thought nothing of the church, but only of possessing the land, and of eminence, 10566; they acknowledged Jehovah as their God, but believed in many gods, references, 10566; they worshipped Jehovah that they might be preeminent above all people, 10570; they were in external holiness in worship, but not in internal, 10570(2); interior things were not revealed to them, 10570(3); their state in worship, 10575–84; it was a representative of a church, its nature described Exod. xxxiv. ver. 1–9, 10598; the principal things of that church, ver. 10–28, 10599; the shining of the internal through their external, ver. 29–35, 10600; they worshipped externals as holy without love to God for the sake of God, 10602; how such worship was elevated to heaven, 10602; why worship was permitted in Jerusalem alone, 10603(4); why many wives were permitted to them, 10603(5); on account of the hardness of their hearts, 10612; they were in heart idolatrous, 10643(4); and in an external without an internal, 10692–10707.

(5) **Christian Church.** The representatives of the Jewish Church contain all the arcana of the Christian, 3478(2); the quality of the Christian Church at this day, how wicked they appear in another life, 3489, 4689(2); the Most Ancient, Ancient, and Christian agree in internals because they are one, 4489; the interior things of the Jewish Church are the things of the Christian Church, 4772; but this church was not led by representatives to internal things, 4904(3); the Christian Church in its beginning called the Primitive Church, 4772; when the externals of the Ancient and Jewish are unwrapped the Christian Church is disclosed, 4772; Jewish only rep. of a church, to be a church man must have faith in the Lord, love to Him, and love toward the neighbor, 8788; in Christian paganism they adore images, 9020; and seek dominion and gain through Divine things, 9020; the Christian Church in its beginning called the Primitive Christian Church, 4706, 2986. In Matt. xxiv., xxv. the successive states of the Christian Church, its final judgment, and the Second Coming of the Lord are described, it is explained in series, 3353–6, 3486–9, 3650–5, 3751–7, 3897–3901, 4056–4060, 4229–31, 4332–5, 4422–4, 4635–8, 4661–4, 4807–10, 4954–9, 5063–71.

(6) **New Church, New Jerusalem.** When the church is vastated a new church is always raised up by the Lord, 931, 1366, 1850(3), 2323, 2910(3), 2916(4), 2955, 2986, 3898(3), 4423. In some quarter of the globe a New Church will be raised up, the present one remaining in its external worship, as the Jews continue in theirs, 1850(4); the New Church will be established among gentiles because they are in ignorance and free from impediments, 2986(3), 4747(3); the coming of the Lord stands for the acknowledgment of truth Divine by those who are of the New Church, and for the denial by the old, 8427(4); the New Jerusalem is the Lord's New Church, 3858(2), 6419(3), 8988(4); it will succeed the Christian Church, 8988(4); and will be among the nations, 9407(7). An explanation of the Lord's prophecy concerning His Coming Matt. xxiv., see prefaces to Gen. Chaps. xxvi.–xxxiv., also Matt. xxxv., prefaces to Gen. xxxvi.–xl.: the church at this day is being transferred to the gentiles, 9256(5).

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Cinders. See **Ashes.**

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Circle. A circle from the hearing and sight into the will, from the will into endeavor, and into act; also from the memory by the same way, 4247(2). The process of regeneration and glorification of the Lord's Human, described and illustrated by the circle of life with man, 10057. The Divine going forth rep. by radiant circles going forth from God, 4658(4), 7173, 9407(14), 10188(2).

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Circumcision is a representation of regeneration by love, 1025(5); it rep. purification from filthy loves, 2039–2059, 2632(2); why performed with knives of flints, 2039(8), 2046; performed on the eighth day, rep. that purification ought to be effected every moment, 2044; uncircumcised within the church, they who are not in charity, even if in doctrinals, 2049(5); everything called uncircumcised which impedes and defiles, as an uncircumcised ear, 2056; it rep. to purify, and justify, 2116, 2632(2), 2634; circumcision was effected by knives of flints, that the truths of faith might be signified, by which purification is effected, 2799(6); they were called uncircumcised, who were in the loves of self and of gain, 3412(2)–13;

circumcision was performed because the foreskin in the Ancient Church corresponded to the defilement of good, but in Most Ancient to its obscuration; wherefore with this latter, there was no circumcision, 4462(2); all are spiritually circumcised, who are purified from the love of self and of the world, 4462; it is an external representative sign that they were of the church, 4462; circumcision is initiation into the externals of the church, 4486, 4493; pain after circumcision sig. lust, 4496; the knives of stone by which circumcision was performed, the truth of faith, 7044; to cut off the foreskin sig. the removal of filthy loves, 7045; the foreskin corresponds to loves most external, viz. corporeal and terrestrial, 7045; the quality of the evil from which man must be purified, 7046–7051; uncircumcised in lips, sig. one who is impure as to doctrine, 7225; an uncircumcised ear, disobedience; an uncircumcised heart, that which does not admit good and truth, 7225(2); Moses calling himself uncircumcised in lips, is spoken in respect to the nation of which he was the head; that its worship, which was merely external, was impure, 7245; circumcision sig. purification from unclean loves, references, 8000, 8009, 9088(2), 9272 (4).

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City rep. the spir. and cel. things of faith, thus what is doctrinal even heretical, 402; of those who build cities and hide a secret thing therein, and present them to others, 2601; city of God, faith in the Lord, 2943(2); the goods and truths appertaining to man form as it were a city, and this from the form of heaven, and influx thence, 5297; the human mind as to truths in the Word compared to a city, 2268; cities and palaces are seen in the other life, 1626, 940–2; the filthy Jerusalem, 940; another Jerusalem between Gehenna and a lake, 941; the Judgment of Gehenna, 942; city sig. doctrine true and false, 1191; cities, truths, inhabitant good, 2268, 2451, 2712; inhabitant, the goods of truth, 2451; cities, doctrinals, 2392–7, 2408, 2413, 2449; city of mountains sig. doctrinals of charity, city of plain, doctrinals of faith, 2418(2); cities, the interiors of the rational mind, the doctrinals of the church, 5297; the city of bloods, the falsification of truth, 7297; city of refuge, the state of being blameless and exempt from punishment, 9011.

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Clasp sig. capacity for conjunction, 9610–11.

Clean. Clean beasts and fowl sig. goods of charity, and truths of faith, 714, 922. Cleanse sig. to be sanctified, 4545; to purify, 7918, 9468(9), 10123; cleansing from evils sig. by the mercy-seat, 9506.

Cleft of the Rock sig. the obscure and false of faith, 8581(7), 10582.

Clemency. See Kindness, Mercy. The clemency of Jehovah sig. grace and mercy, 2412.

Close. The Word is closed when understood only as to the sense of the letter, still more when doctrinals favor the lusts of self love and love of the world, 3769, 3773; the internal is closed with the evil, 5828(3), 6564, 9509(4), 10396(2), 10420, 10490(2)–2(2), 10500(3), 10583, 10698, 10706–7; the Lord keeps the hells closed, 7879.

Clothing. See Garment, Raiment. Cel. good is naked, cel. spir. good is first clothed, 297; it sig. the support of exterior life, the same as garment; raiment or clothing in the spir. sense sig. the lower things of knowledge, 9003.

Cloud. All appearances, ignorance, and falsities, are clouds, 1043; cloud sig. the obscure light in which the spir. man is, 1043; clouds of falsity are from the voluntary proprium, 1047; they are denser with Christians than with gentiles, and sig. falsity in the understanding, 1059; cloud, the literal sense of the Word, preface to chap. xviii. Gen., clouds rep. things affirmative and things negative, 3221; the literal sense of the Word, 4060, 4391 (2); glory, the internal sense, 5922(6), 6343(4); spheres of thoughts from societies rep. by clouds, 6609, 6615; cloud the literal sense, 6752(8), 9405(2), 9807 (5); even the angels are veiled with a suitable cloud, 6849(3), 8946; the obscurity of truth, also the literal sense, 8106(2); the pillar of cloud sig. perpetual presence of the Lord, 8106(4), 8110; falsities from evils appear as mists, clouds, and waters around those who are in the hells, 8137(2)–8; cloud, truth accommodated to reception, 8443; the thickness of a cloud sig. in a form the most natural, 8781; because the Israelites were in obscurity, and in a false principle as to the truths of faith, therefore the Lord appeared to them on Mount Sinai in a thick cloud, and in smoke, and in devouring fire, 8814, 8819; the ultimate of the Word, references, 9430, 9433; a pillar of a cloud, thick obscurity, thus the Word to those who are in the external without an internal, 10551; cloud sig. the external of the Word, of the church, and of worship; it is also called glory, 10574; the external sense, 10614. How the Lord appeared in a cloud with angels in a human form, and afterwards in radiance, to the inhabitants of a certain earth, 10810; and afterwards descending; He appeared according to reception. 10811.

Cluster of grapes sig. truth of spir. good, 5113, 5117.

Coat. See Tunic.

Coat of Mail sig. what is safe from hurt and strongly woven together, 9916.

Coat of Skin sig. spir. and natural good, 294.

Cock, or Cock-Crow, the time before morning, or twilight, sig. the first time of the commencing church, 10134(13). Wives who do not love their husbands represented by a cock, 2745.

Cold. The fire of evils is turned into cold, 825, 1528; cold sig. no faith and charity, heat, charity, 933–4; summer and winter, charity and no charity, 935–6; in the hells there is thick darkness from falsities, and cold from evils, 3340; there is light there but it is fatuous; and heat as of a filthy bath; which is turned into cold, 3340; when hell is looked into there is a dark mist; when any exhalation issues thence, there are perceived insanities exhaling from falsities, and hatreds from evils, 3340; cold does not sig. the privation of all love, but the privation of spir. and cel. love, 4175; heat and cold sig. temptations, 4175.

Collateral. Collateral good and truth is the good of the Gentiles, 3665, 3778, 3982(2); collateral or mediate good is represented by Laban and is described in a series, Gen. xxix., xxx., 3758–4217, called also mediate good, 4063.

Colon. See Intestine, 5174; the spirits of that province, 5379, 5392–3.

Color. Whence color is, and what it rep. in spir. things, the rainbow, 1042–3, 1053; the most beautiful colors appear in the other life, 1053; there are colors which have not been seen in the world, 1624; colors in the other life are from the modification of light and shade, and the variegation thereof in things white and black, 3993(6); they are modifications of intelligence and wisdom, from experience, 4530, 4922; colors in heaven are from the variegations of light there; they are the qualities of truth, and its appearances; and appear from the affections of truth and of good, 4677; a coat of various colors, the appearances of truth, 4677, 4741–2; colors in the other life are various; they are through heaven, and are appearances of truth, 4742(2); their origin is from good and truth, 9466; colors, so far as they partake of red sig. good, references, 9467(2); there are two fundamental colors, white and red, 9467–8; the precious stones in the breast-plate, sig. goods and truths of heaven from their color, 9865, 9868, 9905; whence those colors are derived, 9865, 9868; concerning colors, 3862, 9468. The origin of colors in the spir. world, 4328(2), 4922.

Column. See Pillar.

Comb, To. Children cruelly combed, rep. how they are brought up at this day, 2125; they who have made everything to consist in adorning their persons comb the hair; it sig. to accommodate natural things that they may appear decent, 5570.

Combat. See War, Temptation. The Lord's combats in childhood rep. in Gen. xiv. 1659–1756; combat must be from the human, it is never from the Divine, 2523(2); truth combating rep. by a sword, 2799(2), in opposite sense vastation of truth, 2799(7); falsity combating, 2799(15); the first of combat is as to truth, 4274(2); how rep. truth combating, its power against the hells, 6423(2)–5; the combats of evil spirits with angels for the possession of man, 6657(2); the Lord as a man of war sig. the Lord alone fights for man against falsities and evils, 8273; Joshua rep. truth combating; that truth may become combating it flows into angels who are in ardent zeal for truth and good, who being excited by that zeal enter into combat, 8595(2), 8598(2)–9; 8601–17.

Come. To come into the ark sig. to be prepared as to things of the understanding, 667, as to the will, 711; to come, or enter-in to any one, when it relates to marriage love, sig. to be conjoined, 3914, 3918; to come to any one, communication, 5249; to come, what is successive, 5505; presence, 5934, 6063, 6089; accession, 5941, 5947; to be applied, 6117; conjunction, 6782–3; presence or appearance, 7498, 7631; to go in after them sig. the influx of falsity from evil, 8187; to come into Canaan sig. to establish the church, 10559(3)–60.

Coming of the Lord, as described Matt. xxiv., xxv., explained, 3353–6, 3486–9, 3650–5, 3751–7, 3897–3901, 4056–60, 4229–31, 4332–5, 4422–4, 4535, 4635–8, 4661–4; the Coming of the Son of Man sig. the revelation of truth Divine at the end of the church, 9807(5). Coming of Lord rep. by morning, 22, 2405(8), 8427; prophecy of, 250, 2034(6), 2523, 2818, 3419(3); His coming is when man is being regenerated, 220, 482(2); by His coming the Lord liberated the world of spirits from the most dangerous crew of the antediluvians or Nephilim, if He had not done this mankind would have perished, 581, 1266; the Lord's coming is the beginning of temptation and regeneration, 728; three and seven involve the Lord's resurrection and His coming, 901, 2788; since the Lord's coming man is regarded from internals not from externals, 1003; prophecy of Balaam explained, 1675(5); all things of Word rep. the Lord's coming, 2236; the Lord came into the world when the churches had declined, and the connection of heaven and human race was altogether broken, 2243(6), 3353(2), 4230, 4333, 4535(3); the evil perished by the Lord's coming, why, 2397; His coming sig. perception, 2513; representative rites their use until the Lord's coming, 2523; state of world at Lord's coming, 2553; why the Lord came, 2554; to subjugate the hells, 2795(2); He came to save the spiritual, 2661(2), 6854(2), 9684; He came to unite the Human to the Divine, 2854, 2905; why he did not come sooner, 3398(4), 3757; necessity of, 3637; Daniel sig. His coming, 3652(2); His coming by preaching gospel, 3900(9); comings not in person, 4060(5); effects from His coming, cel. and spir. kingdoms made one, 3969(9); new light from, 4180(5), 4835(4); representatives abrogated, 4483(3), 7417; His coming by revelation of internal sense of Word, 4060(7), 9807(4); without which the human race would perish, 10276(9); by truth from Word, 4712; by love and faith, 6895; judgment at His coming, and salvation of those in lower earth, 6306, 7686, 8289, 8294,8311, 8321, 8625; it changed influx of life into men, 6371(2); peace from His coming, 6373; enlightenment from it, 6588(5), 8783, 8792, 9405; greater power to deliver from falsities, 6945(3); rep. by feasts, 7093; miracles rep. state of church saved by His coming, 6988(3); His coming rep. by evening, 7844; by Exodus, 7986; by His coming Lord reduced heavens, hells, and church into order, references, 8137, 10026, 10355(5); He came when no natural good was left, 10355(5); why He came, 10655(3), 10828.

Come Near. See **Approach.** It sig. presence, also perception thence, 3572, 3574; interior communication, 5883; to approach to God, sig. to think from the faith of charity concerning the Divine, 6843; to come near sig. a state of reception and inclination or application, influx, 8439; presence, conjunction, and application, 10021.

Come Together. Those of flock that came together first sig. things spontaneous, 4029; the next coming together, things compelled, 4031.

Comeliness sig. Divine truth in its exterior form, also its splendor, thus likewise the spir. church, 9815.

Comfort sig. to survive and endure, 532–5; to interpret according to the sense of the letter of the Word, 4783.

Comforter. See **Paraclete, Holy Spirit.** To send the Comforter sig. enlightening and instructing in the truths of faith, 9199(3).

Command, and **Say** sig. to reflect, thence to perceive, 3661, 3682; influx, 5486; the internal commands in no other way than by influx, and then by arrangement to use, 5486; influx, and on the part of the recipient, perception, 5732; consent, 6105; a precept of the church, 6561; lust, 7110; when concerning the Lord, the law of order, 10119; Jehovah commanding, sig. that it was so done because they were urgent, when it relates to the Israelitish nation; and this from permission, 10612; to keep my charge, my commandments, statutes, and judgments, sig. continuous revelations, all things of the Word; charge sig. all things in general, commandments, the internal things, statutes the external things, and laws all things in particular, 3382(2); commandments sig. internal truths of faith, statutes, external truths of faith, 8362; commandments, things of the life, judgments, those of the civil state, statutes, those of worship, 9417; Jehovah commanded when spoken of the Israelitish church and its worship, is not meant, what was well pleasing, but permission, 10612.

Commandment. The ten commandments and other precepts given from Mt. Sinai are for those in the heavens as well as for those on earth, but in their internal sense, 8862; to keep the commandments sig. to receive the truths of faith in affection and act, 8881; commandments relate to life, 8972(2); to live according to the commandments of the Lord is according to the doctrine of faith and charity prefixed to the chapters of the book of Exodus, 10578(4), 10645(6).

Commencement. See **Beginning.** It sig. a state when man begins to be instructed, 1560.

Communication. See **Perception.** There is a communication of joys and of happiness in heaven, 549–550; also a communication there of the interiors of spirits and of men, 1399; a communication of all things of thought and affection, 1390–1; which are effected by transmissions, 1392; by removals or rejections, 1393, 1399, 1875; communication is from perceiving and willing, 3060. There is a descent of goods and truths from the Lord through the regenerate man, by which is communication and conjunction, 3702(3); there are spirits and angels by whom communication is effected, 4047

–8. A door sig. communication, 8989. Communication with heaven by the church, in the Israelitish effected miraculously by representatives, in the Christian by internal things, 10500.

Communion of the church consists of the good scattered throughout the world, 2853, 7396.

Companion, Brother sig. good of love, companion, truth of faith, 2360(2); brother and companion, good and its truth, 10490; a man to a companion, mutually, and the conjunction of good and truth, 10555.

Comparison. All comparisons, or comparatives, in the Word are from significatives, 3579(5), 3901, 4231; which are also representatives, 1404, 1408(2)–9; and correspondences, 8989(11), 9828(9). See Representation, Correspondence.

Compass around sig. against the good of charity, 2347.

Compassion. To have Compassion sig. admonition from the Lord to give aid; an influx of charity, 6737; it is spoken of truth; yearning of the bowels, of good, 8875.

Compel, To. Man ought to compel himself to resist evil, and to do good, otherwise he cannot receive a heavenly proprium, 1937, 1947; for a man to compel himself is freedom, but not to be compelled, 1937(7), 1947; the Lord cannot reform man by compulsion, 4031, 4033; men ought to compel themselves in several cases, 7914.

Complaisance or Flattering Assent. The sphere of the complaisant induces torpor in respect to things serious and good, 1509.

Complaisant. They who are of this character, for the sake of doing mischief, constitute the sphincter of the bladder, or of the ureters, and correspond to things contrary, 5388–9.

Conceal, To. See To Hide.

Conceive, To. See Nativities, Bringing Forth, Generation, Father, Esse. By conception is sig. all thought, 261, 264; conceive sig. to produce, 400; conception, the first life. here of the rational, 1910, 3288, its nature, 1911; the rational with the Lord was conceived of the internal man which was Jehovah, as of a father, and born of the outer as a mother, 1921; nothing is conceived of good and truth when the doctrine of good and truth is viewed from reason and knowledge, but when viewed from the Word all things confirm, 2584(3); all conception of doctrine is from good as a father, but bringing forth is by truth as a mother, 2586; she conceived and bare sig. it was and existed, 2621; conception itself gave the veriest essence from which was the Human, 3023; the conception of the natural is from the rational, this from the spiritual, this from the celestial, this from the Divine, 3304(2); state of parents at conception determines the quality of the natural good of the offspring, 3469(3); when conceptions and births are mentioned in the Word, regeneration or spiritual conceptions and births are meant, 3860; the general belief is that all things are produced by nature, this is because there is no knowledge of influx, 4322; see Nature; to conceive and bear sig. to acknowledge in faith and act, 4821, 4823; to conceive sig. the first of birth, 6718; to bear, to exist, 6719; the Lord was conceived of Jehovah, the Divine good was His soul, 1793, 1815, 1893(2), 1904(4), 3704(7), 4065, 4641, 5005, 5041, 6716(2), 6866, 7058(3), 10047(2), 10052(2); the inmost of his life, or the soul was from the Father by conception, the body from the mother; thus the Divine was in Him, 1921, 1990, 2018, 2025(4), 6716, 10047 (2); see previous references; the Lord was God from conception, 10825.

Concord essential in societies in the other life, 5182.

Concubine. Maid-servants given by the wife to the husband for the sake of procreating children are called concubines, children procreated from them that those out of the church might be represented, 2868; the spiritual are as sons of concubines, 3246; it was permitted those who were in externals, for the sake of representation, to adjoin a concubine to a wife, but not to those who are in internals, and in good and truth; therefore not to Christians, to whom it is adultery, 3246(4). To have concubines was permitted in the Jewish Church, the reason, 8995(5); it is not allowed to have concubines for wives at this day, as with the Jews, 9002(3).

Concupiscence. See Lust.

Condemn, Condemnation, Damnation. Evil spirits call up all wrong doings of a man and condemn him, 741; he who bears hatred against the neighbor is thereby condemned to hell, 1011; internal idolatry condemns, 1363; truths condemn every one to hell, 1728, 2015(10), 2258, 2335(2), 6148(6) when separated from good, 6148(6); profanation of what is holy involves eternal damnation, 1327 (3); see Profanation; the evil are condemned to hell because they separate themselves from the Divine good, 2258(3); see Sodom. Plagues of Egypt, Vastation; the condemnation of the unfaithful and the salvation of the faithful rep. by the passover, and by overthrow of Egyptians, 7822–8241. Christians think cruelly about gentiles in thinking that those out of the church are damned, 4190 (2); hanging sig. damnation of profanation, 5044(11); hanging on a tree damnation from rejection of the Divine, 5156;

evils condemn; those in falsities from evil are condemned, 7206, 7264, 7272(3)–3; man in the other life is not condemned immediately, but passes through many states until convinced that he is in evil and cannot be in heaven, 7795(2); condemnation when there is no longer any truth and good, 7851; the sphere of condemnation flows from hell, 7878–9; but the good are protected, 7879; death of first-born of Egypt sig. damnation on account of a life of evil, 7926; the Red Sea sig. damnation, 8099; the hell of those in faith separate and in a life of evil, 8099(2); in Exod. xiv. it treats of casting into hell which follows damnation, 8146(2); to die in the wilderness sig. to yield in temptations, thus to be damned, 8165; evil from the voluntary and not at the same time from the intellectual does not condemn, 9069; the omission of external rites does not condemn, but evils of the heart, 9965(2).

Confess, Confession from which Judah takes his name sig. in the supreme sense, the Lord, in the internal, the Word, and in the external, doctrine therefrom, what confessing further means, is shown, 3880; it means the Divine principle of love, and the cel. kingdom of the Lord, 3880(10); to acknowledge the Lord, and the things which are of Him; this acknowledgment is doctrine from the Word, 3880(2); confession is celestial, 3880(4); sacrifices of confession, were thanksgivings, 3880(8); there must be confession of sins, that man may be saved, 8387; confession of sins is to know, see, and acknowledge evils in one's self; it must be before God, 8388; confession in a general way is not the confession of repentance, 8390.

Confidence (*fiducia*) which is called faith which is saving, can never be given except in the good of life, 2982(2), 4352(3), 4683(2). See **Faith.** Confidence is various, 2982(2); confidence is of love by faith, 8240.

Confidence (*confidentia*). The confidence, which in an eminent sense is called faith, is various, being given even with the wicked; but true confidence is not given, except with those who are in love and charity, 4352(3), 4683(2), 4689–90, 6272, 6578, 7762, 8987(3), 9241–4.

Confirm, To. See also **Perception.** Special things are such as confirm, these are both reasons and affections, 4364; shown by examples, 4364(3, 4); it is not the part of a wise man to confirm a point of doctrine, but first to see whether it be so, 4741(3), 7012; the things which have been confirmed by doctrine and life, remain to eternity, from experience, 4747(2); falsities may be confirmed, so as to appear altogether like truths, 5033, 6865(3); those who have confirmed falsity are not in any freedom of choosing and accepting truth, 5096; perception consists in seeing what is true and false, not in confirming it whatsoever it be, 7680, 7950(2); all things may be confirmed; it is not seen whether they be true, except by those who are affected with truth for the sake of the uses of life, 8521(3); the light of confirmation is not the light of perception, or Divine light from heaven, but is sensual light, such as belongs to the infernals, 8780(3); evils are confirmed when done from foresight and will, 9009; confirmation of truth, by external men by an oath, by internal men by reasons, by celestial men by yea, yea, 9166(3), 10124(2); wisdom does not consist in the ability to confirm by knowledge, or whatever one pleases, but in discerning truth and good, and in applying to uses of life, 10227(3).

Confound the lip sig. to darken, blot out, dissipate, 1321; it is spoken in relation to doctrine, 1321, 1327.

Congregation. See **Assembly.** Everyone in a congregation must be a church, in order that it may be a church, 4292; congregation of Israel sig. all truths and goods in one complex, 8006; those who are of the spir. church, 8398.

Conjugial Love. See **Marriage Love.**

Conjunction. The conjunction of the Lord with the Divine essence is union, but of the Lord with man is conjunction, 2004(3), 2021; effected by knowledges, 2063(3); there can be no conjunction of what is false with good, nor of what is true with evil, but only of falsity with evil, and of truth with good, 3033(2), 3573(3); reason why conjunction depends upon the end regarded, 3565; how conjunction constitutes the regeneration of man, 4353; conjunction is of good of the natural with good of the rational, 3514; adjunction is of natural truth with rational good, 3514; the process of the conjunction of one good with another is mutual acknowledgment, agreement, affection, initiation, and conjunction, 3809, 3810; all conjunction requires a reciprocal, or consent on both sides, 6047; the conjunction of the internal and external by the Word, 3304(3); of truth and good, 3538; the conjunction of truth with good is effected by the life, 3843(2); of good with truth is effected by temptations, it has joy in it, 4572(2); conjunction of the Divine with man is effected only as man is purified from evils, 2102(2); of natural Divine good which is Esau, with the good of truth which is Jacob, 4336–87; how effected by reducing the natural to correspondence with the rational, 4353(3); illegitimate conjunction rep. by Shechem forcing Dinah, its nature shown, 4433, 4445, 4449; the conjunction of the natural with the rational, rep. by

Jacob came to Esau, 4612–21; first and second conjunction, 5645; of the internal with the external, Gen. xliv., xlv., 5867; of truth with good, how effected and disagreeing things removed to the sides, 5869–71; of man with the Lord by the Word, 9396; the Word is the only medium of conjunction between man and the heavens, 9457(6); the conjunction of good and truth, and of the angelic societies is like that of the organs and viscera in the body, 10554(2); conjunction of Human essence with the Divine, 1402, 1440, 1469, 1502. See Human, Glorify. Conjunction of Lord with man by representatives, 1361(5); by purification, 1986, 2102; must be reciprocal, 2004(2); by faith and charity, 2021, 2034, 2183, 2349; by love, 2034 (2), 2049(4); by truth conjoined with good, 2075, 2112; conjunction with Him by the Word, 2209, see Word; by the church, 2853(3); conjunction of good with truth, see Good; by temptations, 2272; conjunction with Lord by Holy Supper, which see, 4211; conjunction with Lord is with His Human, not with His Supreme Divine, 4211(2); See Marriage, Regeneration, Good, Truth.

Consanguinity. See Affinity.

Conscience. See also Bonds and Perception. Whence it is, 227–228; the conscience is formed by the truths of faith, 1077; spiritual have conscience, 597; with the regenerate man is the conscience of what is right, 986(3), 977; a new will is conscience 1023, 1043(4); conscience is an intermediate between the Lord and man, 1862; the Lord rules man by bonds of conscience; if he has not conscience, by external bonds, 1835(2); there is a true, a spurious, and a false conscience, 1033; it is in the intellectual part, 863, 865(2), 875(4), 1023, 1043; when conscience is assaulted, there is spir. temptation, 847(2); conscience is formed from what one has learned, 895; it is the new will, 895, 927(3); the pain of conscience arises from the combat of evil spirits and angels, 227; evil genii and spirits attempt especially to destroy conscience, 1820; he who has perception knows the particulars of general truths; not so he who has conscience, 865; the Lord rules the spir. man through conscience, 918; with the unregenerate man there is no conscience; if there be anything like conscience it is from self-love or love of the world, 977; they who actually separate faith from charity, cannot have any conscience, 1076–7; they who believe that worship and the Word are for the common people, that they may be kept in the bonds of conscience, are in the habitation of dragons, 950; adulterers have no conscience, 827; nor enchantresses and sirens, 831; they who are evil in the other life, cannot be punished by conscience, because they have had none; they who have had conscience are amongst the happy, 965; gentiles have a conscience of right and good from their religion, 1032(3)–1033; whence conscience is, 1919; conscience cannot be given without charity, 1919; those who have no charity have no conscience, 1077(2); all who have conscience are in the good of charity, 2380(2); conscience is formed by the truths of faith; the conscience is better in proportion as the truths of faith are more genuine, 2053(2), 2063(3); they who have conscience, have interior thought from the Lord; it is otherwise with those who have not, 1935; the difference between perception and conscience, 2144(2); there is thought from perception, from conscience, and from no conscience, 2515; they have thought from conscience who are in good, 1914(4), 1919(2); they are not rational who have not conscience, 1914(4), 1944; the simple in faith, who have lived in marriage love, and have had conscience, come into heaven, 2759; conscience is formed by the knowledges of good and truth, 2831(2); they who have conscience do not swear, still less they who have perception; wherefore it was forbidden by the Lord to swear, 2842(9); conscience is formed in spir. good and truth, also in what is just and equitable, and in what is honest and becoming, which are goods that succeed each other, 2915; there are three planes into which the Lord operates, interior conscience, which is of spi. good and truth, exterior conscience, which is of natural good and truth, and of civil good and truth, or of what is just and equitable; and the outermost plane, for the sake of those things which are of the love of self and of the world, 4167; conscience is a new will, and a new understanding from the Lord, 4299(2); the conscience of what is good, is from good of truth, 4390; they who are without conscience, are in external things alone, 4459(3); conscience is the boundary where the plane terminates in the exterior rational, or the interior natural, which terminates to the intent that the Divine which flows in may rest there; perception is the boundary in the interior rational, 5145(4); conscience is two-fold; of good and truth, and of what is just and right, 5145(4); some called conscientious correspond to the phlegmy parts of the brain, 5386; where anything of anxiety is felt, when man betakes himself to what is evil, it is a proof that he may be reformed, 5470; such anxiety is called stings of conscience, 5476; those who make a conscience of everything that befalls them; their quality in another life, 5724; the influx of the angels is into man's conscience, 6207, 6213; interior conscience is of spir. good

and truth; exterior conscience is of justice and equity; the conscience is false, when all things are done for the sake of self, 6207; they who are in false conscience, or in external bonds, are able well to discharge more eminent duties, and do goods according to those bonds, 6207(2); they who enjoy natural good from inheritance, and not from the doctrine of religion, have no conscience; in the other life suffer themselves to be led astray into evils of various kinds, 6208; merely natural men think that to be tormented on account of the privation of truth and good is weakness of mind, because they have no conscience, 7217; conscience is born from the truths of faith; it resides in the interior memory, where truths become familiar, as those things which are in the body,. 7935; they who are of the spir. church have a conscience of what is true, 8081; doctrine concerning conscience, 9112–9122; it is from a religious principle, 9112; it is from the truths of faith, according to their reception in the heart, 9113; they who have conscience speak and act from the heart; it is improved with the enlightened and the intelligent, 9114; it is a new will and from charity, 9115; it is formed by the truths of faith, 9116; the spir. life of man is from conscience, 9117; they are in tranquillity and blessedness who act according to conscience, and contrariwise, 9118; there is a conscience of what is good and a conscience of what is just, 9119; examples concerning gain and dignity, to illustrate what conscience is, 9120; the quality of those who have not conscience, neither know what conscience is, 9121; they who have not had conscience in the world, have it not in another life, 9122; conscience is the plane and receptacle of the influx of good from the Lord, 9122; the new voluntary is formed from good by truth, and is apparent in him as conscience, 8457; they who receive truths in the memory, then in the understanding, and lastly in the will are in faith, and act from faith, which is then called conscience, 10787.

CONSENT. In order that truth may be conjoined with good, there must be consent from the understanding and the will; and when it is from the will, then there is conjunction, 3090, 3157, 3158, 3179, 3180; consent sig. accession, 4464.

CONSOCIATION. Consociations in the other life are like relationships on earth, 685; they are according to agreement in feeling, 1394; and perceptions, 1398. See SOCIETIES.

CONSOLATION. All consolation is by good and from good, 2821, 2841; there is consolation after temptation, it is insinuated into good, 2822; to be consoled, is to appease the restlessness of the mind with hope, 3610, 6577, 6578; to speak to the heart sig. consolation, 6578.

CONSPIRE sig. to will from a depraved mind, 4724.

CONSTERNATION sig. commotion, by which is meant a new arrangement of truths in the natural, 5881. See FEAR.

CONSUMMATION. The consummation of the age and the coming of the Lord, sig, the last time of a former church, and the first of a new one, 32, 3761, 4535(4), 10622; sig. the last time when there is no longer any good, evil is consummated when it reaches its limit and is judged, 1857; what is consummated has reference to evil when it is brought to the height, both in general and in particular, 1857, 2243, 10622; when evil has come to the height in the churches, 2243(3); the consummation of the age described Matt. xxiv., explained fully, 3353–6, 3486–9, 3650–5, 3751–7, 3897–3901, 4056–60, 4229–31, 4332–5, 4422–4, 4535; also Matt. xxv. 4635–8, 4661–4, 4807–10, 4954–9, 5063–71; it does not mean the consummation of the nation, but of the holy of worship, 4535(4); in general, the end of the church, in particular, the end of every one, 10622.

CONTEMPT. Of others in comparison with self. See THE LOVE OF SELF. Those who have no charity have continual contempt and derision of others, on every occasion proclaiming their errors, 1080.

CONTEND with God and men sig. continual victories in combats as to truths and goods, 4287; not contending in the way, sig. to be in tranquillity, 5963.

CONTINGENCIES. See FORTUNE. Sig. all things in providence, 5508(2), 9010.

CONTINUALLY, sig. perpetually, 9909; the continual sacrifice sig. all worship, 10042(4), 10133(2).

CONTRASTS, their use, as in temptations and victories, 2694(2).

CONVOCATION, Holy, sig. that all are together and thus represent heaven, 7891. See ASSEMBLY.

COPPER. See BRASS, sig. lower or natural good, 1551.

CORD, sig. external truth, 4875, 4910; cords broken sig. no longer conjunction of good and truth, 10545(5).

CORIANDER seed, white, sig. the truth therein pure, 8521.

CORN sig. natural good, and new wine, natural truth, 3580; ears of corn sig. outward knowledges in the externa memory, 5212; abundance of provision, the multiplication of truth, 5276, 5280, 5292; ears of corn sig. truths of the exterior natural, 5266; corn sig. the good of truth in the natural, 5295, 5410, 9223; grain sig. the truth of the church, 5402; corn, the truth of good, and the good of truth, 5959.

CORN, STANDING, sig. truth in conception, 9146.

CORNERS, sig. firmness and strength, 9494; the four corners, or four winds, sig.

all things of truth and of good, 9642(9). See QUARTERS.

CORPOREAL. It opposes what is good, the sensual opposes what is true, 913; it is a receptacle of sensations, the corporeal is the instrumental, 5077; the Lord made His corporeal Divine, and rose with His whole body, man does not, 5078(2), 5078(6); the sensuals and their recipients or corporeal constitute the body, 5078(2); man at death lays aside the earthly corporeal, 5078(4); such as have wholly confirmed themselves against the Divine and in favor of nature are wholly corporeal, 6318; they are inwardly like brutes, in the other life they appear very hairy, 6318.

CORRESPONDENCE. See REPRESENTATION. What things in the external man correspond, and do not correspond in the internal, 1563(2), 1568; between the Lord and man there is given parallelism and correspondence as to things celestial, 1831; not as to things spiritual, 1832, 1862; the laws concerning servants, have reference to things correspondent, to things representative, and to things significative, 2667(8); many things in the Word originate in representatives in the other life, and in correspondences, 2763; what correspondences are, 2763(2); representatives and correspondences, 2987–3003, 3213–26, 3337–52, 3349; the literal sense of the Word and its internal sense correspond, 3131; when man is in the Holy Supper, he is in correspondence with the angels, 3464(2); there is but one single life, and to that life correspond forms, which are substances or organs; 3484; the rational appears to itself to see nothing, unless the natural corresponds, 3493(2). That heaven corresponds to the Lord; man as to all things corresponds to heaven; hence heaven is the Greatest Man, 3624–3649; see MAN; the Lord is the Sun of heaven; light in which is intelligence, and heat in which is love are from it, hence are correspondences, 3636, 3643. The natural can be conjoined to the rational only by truths and goods which correspond, 3660(2); correspondence with the Greatest Man, 3741–50; thought is such as is the correspondence of the natural with the rational, 3679(5); the heart and lungs, 3883–96; correspondence in general with the Greatest Man, 4215, 4218–28, 4318–31; the eye, 4403–20, 4523–33; the smell and nostrils, 4622–34; societies in the Greatest Man, 4625; the hearing, and ear, 4652–60; the taste, tongue, and face, 4791–4805; hands, arms, shoulders, feet, 4931–53; the loins and members of generation, 5050–62; the interior viscera, 5171–89; the peritonaeum, kidneys, bladder, 5377–96; skin, bones, and hair, 5552–73; diseases, 5711–27. Representations and correspondences of spir. things in natural may be known from many things which appertain to man with which man is acquainted, 4044, 4053; gestures correspond to the affections of the internal, 4215(2); there is a correspondence in the single organic forms of the body, 4222; in their functions and forms, 4223–4; also with the invisible forms by which is internal sight and affection, 4124; how much the science of representations and correspondence excels other sciences, 4280(3); since men doubt concerning heaven and hell, it cannot be known that there is influx through heaven and from the Lord, and correspondence, 4322; the correspondence of the general voluntary and involuntary sense, 4326–30; civil life corresponds with spir. life, 4366(2); general societies are what constitute heaven; in each society there are those who correspond to the Greatest Man, 4625; there is a correspondence of exterior with interior things, 5131(2); the correspondences were known to the ancients, and in Greece were turned into fables, 4966(2). From situation and influx it may be known to what province the angelic societies belong, 5171; nothing exists in the natural world which has not correspondence with the spir. world, 5377, 9272(2); if there be not correspondence, the internal appears to the external to be alienated and hard, 5422–5423; examples, 5511; correspondences effect a conjunction of things internal and things external, 8610; by correspondences heaven is conjoined with earth, 8615(3); they have all power, on this account the Word was written by pure correspondences, 8615(3); references to show that all things which are in the world in its three kingdoms are correspondences of the spir. and cel. things of the Lord's kingdom, 9280; the correspondence of man, and of all things appertaining to man with heaven, references, 10030(7); correspondence of all the members of the body with heaven, shown from the statue of Nebuchadnezzar, references, 10030(2); the head corresponds to the inmost heaven, the breast and body to the middle heaven, but the legs and feet to the ultimate heaven, 10030(3); the science of correspondences prevailed amongst the orientals; but was obliterated with the Israelites and in Europe, 10252(6); a spiritual or significative correspondent is conjoined with that to which it corresponds, as the sight of man with his eye, the thought with the form of his interiors and by it with the organs of speech, 7850; the Lord spoke from correspondences expressing spir. things by natural, 8910(3); there is a similar correspondence with heaven in the things of the ark of the covenant and of the human body, 9632(2);

the knowledge of correspondences was cultivated in Egypt, but at length was turned into magic and idolatry, references, 10437; the comparisons in the Word are real correspondences, 10669.

Corrupt, To, is predicated of things intellectual, thus of persuasions, 621–8; Ham sig. the church corrupted, 1075–6; it is corrupted when it acknowledges the Word and has worship but separates faith from charity, 1076; to be corrupted sig. to turn away from the Divine 10420.

Couch. See Bed. The end of a couch is the sensual, the corner of a bed, the lowest natural, 6188(2).

Council. How a certain council made a decree regarding the two natures in the Lord, in a dark room, to confirm the papal power, 4738(3).

Counsel. To give counsel when by the Divine good, sig. what is determined by the Divine, 8703.

Countenance, or Look. See Face. To eat bread in the sweat of the face sig. to hold in aversion, 276; it is an index of the mind, 1388, 6616; also a type of the interiors, 3527, 4066, 4292(4); the most ancient people regarded it as an enormous wickedness to express in the countenance something else than what one thinks and intends, 3573(4); countenance of Jehovah is Divine good, 10019(6).

Country. They who regard their country in the life of the body, in the other life regard the Lord's kingdom, 3816(3); a man's country is his neighbor in a higher degree than an individual, 6819–21. See Neighbor. He who loves his country in the other life, loves the kingdom of the Lord; for this latter is then to him as his country, 6821; mother, in the natural sense, sig. one's country, in the spir. sense, the church, 8900; no prophet is accepted in his own country, sig. the Lord, and Divine truth from Him, are less received in the church than out, 9198(2).

Court. The outer or entrance court of heaven, 34, 64; the more external things of the human mind compared to courts, 7353; the memory and understanding are like courts, 9230(2); the court sig. the outmost heaven, 9485(3), 9594, 9686–8, 9711, 9741, 9756–8; there is an outer and inner court to the temple, the latter sig. the external of the cel. kingdom, the former, the external of the spir., 9741(3); in the outer court are they who are in the good of faith, 9741(4)–2.

Covenant sig. the conjunction and presence of the Lord in man by love and faith; it also sig. regeneration, 665–6, 1023, 1032, 1038, 1044, 1049, 1864; the Lord does not establish a covenant with man according to the literal idea of a covenant, it is a representative of the Divine and the cel. things of His kingdom, 1864; the rites of the church were signs of a covenant, 1038(6); a covenant is with things internal, 1038(6); it sig. love to the Lord and the neighbor, 1055; conjunction and union, 1996, 2003, 2021, 4189; all external rites were signs of a covenant, 2037(2); covenant in the flesh sig. conjunction of the Lord with man in his impurity, 2053; covenant with Abraham, Isaac, and Jacob, conjunction by the Divine Human of the Lord, 6804(2), 7200; covenant in a confined sense, the Decalogue; in extended sense, all the precepts which the Lord enjoined by Moses from Mount Sinai; and in the most extended sense the books of Moses; but on the part of the Lord mercy and election, 6804(5); covenant with the wild animals, the fowl, and creeping things, sig. conjunction of the Lord by means of good and truth, internal and external, 9182(6); to keep a covenant sig. life in good, and to be thereby conjoined to the Lord, 8767; conjunction with the Divine is rep. by a covenant from Jehovah with the people; it sig. the reception of influx by correspondence, and thereby conjunction, 8778; to make a covenant, communication, 9344; the conjunction of the Lord with man is effected by the Word, it is called a covenant, as also the law, the tables, and the ark where the law was, 9396; things were halved, and set opposite to each other, when a covenant was entered into, thus it was with the tables on which the law was inscribed, 9416(2); a covenant sig. conjunction, references, 10632, 10683; not to make a covenant with the inhabitants of the land sig. not to adhere to any religious persuasion in which is evil, 10640.

Covering (*tectum*) of ark sig. falsities, 896; rational truths are a covering or mantle to spir. truths, 2576(2).

Covering (*velamen*). See Veil.

Covering (*tegumentum*). See Veil.

Covet. See Lust. To covet or lust after is to will from an evil love, 8910; what an evil love breathes is called lust, what a good love breathes is called desire, 8910.

Cow. Kine or heifers sig. truths of the natural, 5198; also falsities, 5202, 5212, 5262–70; cows in one earth which bear wool like sheep, 10835.

Craftsman, sig. Divine cel. good from which is the voluntary of a regenerate man, 9915(4); doctrine from one's own intelligence, 3574, 8932(6), 9424(5).

Create, form, and make sig. to regenerate, their distinction, 16, 88, 472, 593, 1736(4), 9407(6)–9408(5), 10373, 10570 (7); to create sig. to make man spiritual, 472; the Divine truth from the Divine good is the veriest real and essential thing in the universe, it is this that makes and

creates, 5272(2); this is called the Word, John i. 1–3, 6115; it is the only essential from which all things are created, 6880, 7004, 8200; the Divine created the universe from no other end than that the human race might exist, and a heaven therefrom, 6697, 9237, 9441; God's first quality to be known is that He created the universe, which subsists from Him, 6879; the Lord created successives as media by which the Divine truth might be communicated, 7270(2); unless man is created anew he is damned, 8552; all things created in the image of things in heaven, 8812(5); according to correspondence, 9272(2), 9396(3); truths are created to the likeness of good and its will or love, 9846(2); the Divine good creates the heavenly form, 9877; Divine truth from Divine good creates the heavens, 10076(5); what is created from the Divine is more perfect the more interiorly viewed, 10194; man was created for no other purpose than to be a receptacle of the Divine, 10299(5); to be created sig. to be Divine from inmosts to outmosts, 10634(2).

Creation. The first chapter of Genesis treats of the new creation or regeneration of man, 4; it is not literal history but made to represent regeneration, 8891(2,4), 9942(3); and rep. the establishment of a cel. church, 8891(2), 9336(4), 10545; there are six periods of regeneration called the days of his creation, 62; the account of creation, the garden of Eden, to the time of Abram, Moses had from the descendants of the Most Ancient Church, not historical, 66; the first chapter of Genesis treats of the creation of the spir. man, the second of the cel., 435. They who deduce from nature the origins of things are in principles so deadly that the fantasies of wild beasts of the forests may be called far more sane, 775; the order of creation from the Lord through the celestial, spiritual, natural, corporeal, sensual, 775; man, because he thinks from time, cannot comprehend what the Divine was before creation; angels who think from state can 3404(2), 8325(2); production and preservation is continual creation, 3648, 4322, 5116(3), 10076(5); men believe power of reproduction was impressed on all things from first creation because they know nothing of influx, 4322, 5116(3), 5173(2), 6482; in heaven there is a continual purification, a new creation, 4803.

Creator. The Lord called Creator, Former, Maker, each expresses a distinct idea, 88, 3470; sig. the Regenerator, 1736(4), 10634(2); those who think of nature as the origin of things, their nature, 2747; no one in hell acknowledges the Lord, but they are not unwilling to hear mention of the Father the Creator, 6197(2), 7097(4); those in Venus who believed in a Supreme Creator, without a Mediator, 7251; the inhabitants from one earth not enough for an infinite Creator, 9441.

Creature sig those to whom the gospel is preached because they are to be created anew, 46; when charity and faith are breathed into him, he is called a new creature, 780; creatures in the sea having life sig. truths of knowledges with goods, 6385(4); a new creature sig. when external is reduced to order and subordinate to internal, 9708; creatures in the sea, those in doctrinals of truth, 9755(12).

Creeping Thing. Creeping things of the water sig. faculties of knowing which belong to the external man, 39, 40; the sensual; also pleasure, 746, 909, 911; pleasures both unclean and clean, 994(7); creeping things, sig. things of the will, 594, 674; creeping things (*reptile*), goods of the external man, things that creep (*repens*), truths of the external man, 916; living soul which creepeth, outward truths of faith, 9050(10).

Critic. The ideas of critics appear in the spir. world like closed lines, 6621.

Crooked. By-paths and crooked paths sig. truths of faith perverted, 8753(3); crooked made straight sig. the evil of ignorance turned into good, rough places made plain, falsities of ignorance turned into truths, 3527(3).

Cross. The passion of the cross was the extremity of the Lord's temptation, by which he fully united His Human to His Divine and glorified Himself, 2776(2), 2816(2), 2818, 2921(6), 10026(2), 10659; the Son of Man is truth Divine which by the Jews was rejected, shamefully treated, scourged, and crucified, 2813(2); the common opinion of passion of the cross, 2854, 7272(2); cross sig. temptations, 4599(5), 8159(4), 10490(4, 7); the cross was the last of His temptations, 9930(5); an explanation of His crucifixion by the Jews, representing the condition of the Word Divine at that time in the Jewish Church, 9144(10).

Crown (*corona*). Spirits who appear with crowns, 2699(2); a representation of a golden crown with diamonds around the head of the Lord, 3350; ceremony of crowning a king was from ancient representatives, 4581(2), 4966(3); crowns of gold on the head sig. goods of wisdom, 6524(3); of thorns, 9144(10); wisdom from good sig. by crown of ornament, diadem of beauty, intelligence from truth, 9818(21); of gold, wisdom from the Lord, 9930(10); crowns assigned to those who fought against evils and falsities and overcame, crowns of martyrdom were badges of rule from the Lord over evils, 9930(11); Aaron's called crown of holiness, crown rep. Divine good, holiness

Divine truth thence, 9930(2); crown, government from Divine good, 9930(3); Aaron's rep. the Divine Human, 10009; of beauty, spir. good, 10540(3).

Crown (*vertex*). The crown of the head sig. exterior things, 6437. See Head.

Cruelty. The hells of the cruel. See Hell. Adulterers are cruel, 824; into what fantasies cruelties are changed in the other life, 954; cruelty springs from self-love, 2045; the hell of cruel adulterers beneath the right foot, where there are such from the Jewish nation, 5057; how cruelly they treated the nations from delight, 5057; the cruel are in the excrementitious hells; cadaverous things are therein, 5394; evils of self-love the origin of revenge and cruelty, 8318.

Cry, or Shout, is predicated of what is false, 2240; it sig. to be angry, 2351; to cry from heaven, consolation, 2821, 2841; the cry in Matthew xxv. 6, sig. a change in the church, 4638(4); to cry with a great voice, aversion, 5016, 5018, 5027; to cry, confession and acknowledgment by faith, 5323; to be in need, 5365; to cry sig. what is nearly effected, 5870; entreaty, 6801; a cry ascending to God sig. that they are heard, 6802; to cry sig. thought with a full intention of doing, 7119; to testify indignation, 7142; a great cry sig. interior lamentation, 7782; to cry, intercession, 8179; supplication from feeling of pain, 8353; supplication from good is heard as a cry in heaven, and from evil in hell, 9202; cry sig. falsity, thought with full intention of acting, and interior lamentation, 10456–7.

Crystal sig. truth of faith from good, 9872(3).

Cultivate or till the ground sig. to become corporeal, 305, 345, 381; a cultivator or tiller of the ground sig. one who is without charity, 345, 381.

Cummin sig. outward knowledges, 10669(4).

Cunning. See Deceit.

Cup sig. spir. truth, or truth of faith from good of charity, in opposite sense falsity from evil, 5118–20; to cleanse the outside of the cup sig. to cultivate truth of faith without its good, 5120(6); cup sig. temptation, 5120(20); Joseph's silver cup sig. interior truth, 5736; cup, truths of knowledge, 9557, 9560 9563; cup sig. sensual knowledge, it is predicated of truths, 9996(2), 10253(6).

Cure. See Heal.

Curse. The Lord curses none, but is merciful to all, 245, 592, 1093, 1874; cursed, sig. to turn away from what is cel. and to turn to what is corporeal, 245, 379, 1093, 1423; curse, disjunction, or aversion from good, 245, 379, 1423, 3530, 3584; to turn away, 927, 9021; they are called cursed who have averted themselves, 5071; it sig. damnation, 6358; not to curse God sig. Divine truths ought not to be blasphemed, 9221, to whom riches are a curse, 10409 (3).

Curtains of the habitation sig. the interior truths of faith of the new intellectual, 9595–6; to stretch out the heavens and to expand the earth, sig. to regenerate, or to give a new intellectual and a new voluntary; the like is sig. by expanding the curtains of the habitation, 9596(5); the edge of a curtain, the sphere of truth, 9606; hangings sig. truths, such as are in the outmost heaven, 9756; curtain, interior and exterior truths of faith, 9615–22; truths, 10545(3).

Cush or Ethiopia, which see, sig. knowledges, 116, 117, 1163–8; interior knowledges of the Word, 1163–8; interior knowledges of spir. and cel. things, 1173–4.

Cushan, the tents of, sig. a religion from evil, 3242(5).

Custody, Guard, or Watch. See Prison. To be given into custody sig. rejection, 5083, 5101; separation, 5456; to guard or keep, to hold in the memory, 9149; to guard or keep precepts, and like things, sig. to live according to them, 8767; to guard or keep, to hold in bonds, 9096; to guard, when concerning the Lord, providence and guard from falsities and evils, 9304; watchmen sig. the Lord, by watch, His continual presence, it is also predicated of prophets, priests, and the Word, 8211(5).

Cuticles. See Skin. In the Greatest Man are rep. by Hebrew servant, 8980.

Cut Off from his people sig. separation and spir. death, 10288, 10310.

Cutters of Wood rep. those who place merit in good works, 1110–11, 4943, 8740.

Cyrus rep. the Lord as to the Human, 8989(6).

Dagger. See Sword, 814.

Daily sig. continually, what is perpetual and eternal, 2838; in like manner to-day, 2838, 3998, 4304, 6165, 6984, 9939; give us to-day our daily bread, sig. love and charity. 2838(4), 2493. See also Yesterday, The Day Before Yesterday, and Time.

Damascus sig. the limit or external of the church, 1715, 1796.

Damnation. See Condemn.

Damsel (*puella*) sig. affection in which is innocence, in the Word affections for good and truth are called children, damsels, young women, and daughters, their difference, 3067, 3080, 3189.

Dan sig. the uttermost boundary, 1710; in the supreme sense it sig. justice and mercy; in the internal sense, the holy of faith; in the external the good of life, 3923, 4608; the affirmative and first acknowledgment of that truth; thus, the first of the man who is about to be regenerated, but the last of the man who is regenerated, 3923; Dan was the last boundary of the land of Canaan, Beersheba the first, 3923(6); he was named from judging; he rep. the first principle to be acknowledged, 3921–3; those who are in truth, and not yet in good, 6396; those who are in the ultimate of the Lord's kingdom, because they do good from truth, and not so much from good, 6396; Dan a serpent upon the way sig. reasoning about truth, 6398; an arrow-snake upon the path, reasoning from truth about good, 6399; he also sig. those who from fallacies produce falsities and spread them about, 6401; Dan and Javan, those in the knowledges of heavenly things, 10258(2); Dan the last tribe rep. truth of faith, 10335(2).

Dance. Affection for truth from good sig. by timbrels and dances, 3081(4); predicated of truths, 4779(5); timbrel and dance, good and truth of faith, 8337(5); dances, gladness of affections for truth or faith from good or charity, 8339; interior festivity, 10416(2), 10459.

Daniel historically true but representative, 1709; rep. what is prophetic of the Lord's Coming and the state of the church, 3652(2); Daniel called the prince of the magicians, who rep. those in knowledge of spir. things, 5223(4).

Darkness (*tenebræ*). Darkness sig. falsities, 38, 1839, 7688; darkness falsities, thick darkness evils, 1860; the dim light of the evil is turned into darkness, 1528; the evil love darkness, 1528; see also Thick Darkness and Shade; to put darkness round Him for tents sig. the literal sense of the Word, 4391(2); the hells are said to be in darkness, because in falsities, concerning their light, 4418; darkness is predicated of the hells, because they are in falsities; they have a dusky light as from a coal fire, 4531; those who believe they are wise from themselves, are sent into a state of darkness, 4532; thick darkness sig. the privation of truth and of good; thus the most dense falsity from evil; darkness the privation of truth, thus falsity, 7711; Divine light is thick darkness to the evil, 1861(17), 6832(2), 8197(2).

Darkness, Thick (*caligo*). See Darkness. Darkness sig. falsities, thick darkness evils, 1860; in the hells there is thick darkness from falsities; cold from evils, 3340; also light there but it is as a fatuous light; also heat but like that of filthy baths, 3340; when the hells are looked into there is a dark cloud; the inhabitants have warmth from the hatreds, revenges, and murders, which they breathe, 3340; thick darkness sig. the privation altogether of truth, and at the same time of good, darkness the privation of truth, 7711; thick darkness sig. the most dense false in opposition to heaven, 7711; to feel in thick darkness, sig. the density of falsity from evil opposite to truth and good, 7712; truth Divine is thick darkness to those who are of the spir. church, and still more so to the Israelitish, 8928; outer darkness sig. grievous falsities, 7688; thick darkness under His feet sig. the sense of the letter of the Word, 9406(5); when heavenly light flows into the light of the world it induces thick darkness and thence stupor, 10694; thick darkness in spir. things arising from self exaltation, 10707.

Dart. See Arrow, Bow.

Daughter (*filia*). Sons sig. truths, daughters, goods, 489–91; daughter, lust, 568–71; affection of good and truth; daughter of Zion, affections of good; daughter of Jerusalem, affections of truth; thus cel. and spir. churches, 2362; daughters of Lot, affection for obscure good and affection for falsity, 2461–8; daughters of the nations, various affections of evil and falsity and their religious systems, 3024(3); daughters, affections for truth and instruction, 3066; daughters of Canaan, and of Laban, knowledges which do not and which do admit Divine things, 3665(2); daughter, affection, also the church, and faith wherein is good, 3963, 4429; the church and faith, also religion, 6729; a false religion, 6729; the seven daughters of a priest, the holy things of the church, 6775, 6779; men are affected with the knowledge of good and truth, women with goods and truths themselves when they hear or perceive them in others, 8994(3); men should be in knowledges, women in affections, 8994(4); daughter of Zion, the cel. church, 9055(4); king's daughter, affection for truth and good from the Lord, in the church, 9942(7); daughters of Israel, affections for truth, 10540(7); in the opposite sense daughters sig. evil, 10651–2.

Daughter-in-Law sig. truth of the church adjoined to its good; in the opposite sense, falsity adjoined to its evil, 4843(2), 4869, 4903.

David in the Word rep. the Lord, 1888, 2159(3); mentioned, 2604, 2842(4), 10249(5); he believed the prophecies were concerning himself and his posterity, 2842(4); David My servant, the Divine Human of the Lord, 3441(4); David, the Lord, especially as to His royalty or the Divine truth, 4594(4); for this reason he did not begin to reign until he was thirty, 5335(3); something of the priesthood was added that he might rep. Divine truth from good, 8770(4); the anointed of Jehovah, the Lord as to the Divine Human, 9954(16); his num-

bering the people sig. ordering and disposing truths and goods by man not by the Lord, 10217(3); David, the Lord as to Divine truth, his seed the regenerate, 10249(5).

DAWN and twilight, sig. the time when the upright are being separated from the evil, separation precedes judgment, 2405; sig. the dawn in the mind, the Lord called Dawn or Day-Spring, 920; peace is like the dawn in the early morning, 1726; dawn, the origin of things from the Lord, 1807(2); the first period of the church, 1837; when the Lord's kingdom is approaching, 2405; morning and day-dawn, the Lord, the cel. of His love, a state of peace, 3458, 3696(2), 4275; the intellectual faculty enlightened, 4283; conjunction after temptation, 4283; dawn, when they came into the land of Canaan, 4289; the sun's rising is conjunction itself, 4300. See DAY.

DAY (*dies*). See also YEAR. It sig. time and state, 6, 23, 487–8, 493; day, good, 38; a state of faith, night, a state of no faith, 221; the changes of the regenerate man as to things of the will, are as summer and winter; and as to things of the understanding, as day and night, 935–6; day, like all times, sig. states, 2788; to this day even to-day, and to-day, what is perpetual and eternal. 2838, 4304, 6165; to come into days, to put off the human, 3016; in that day, sig. state, 3462; as yet a great day, a foregoing state, 3785; days multiplied, change of state, 4850; day, truth from good, 6000(3); the times of the day, as morning, mid-day, evening, twilight, in hell, sig. night and torment; the changes rep. by times of day do not come from the Lord, but from the proprium of angels, spirits, and men, 6110(4), 6110(6); from that even to this day, sig. continually, 6278; in that day, what is eternal, 6298; in the whole day, and in the whole night, a state of perception not obscure and obscure, 7680; daily sig. continually, 8418, 8423; changes of state in the other life are as the changes of the times of day in the world, to the intent that they may be continually perfecting, 8426(2); in the other life states succeed each other like the seasons of the year in the world, 9213; the states with the angels, are as the times of a day, 10605; day sig. state, references, 10656.

DAY BEFORE YESTERDAY (*nudius tertius*) sig. from eternity, 6983; a former state, 7114; see YESTERDAY.

DAY FOLLOWING (*postridie*). See TOMORROW.

DAYS OF ETERNITY (*dies æternitatis*) or days of old sig. the Most Ancient Church, generation of generation, the Ancient Church, 249, 477, 1259(6), 6239(4). See ETERNAL, GENERATION.

DEAF. Those who believe only the senses and confirm it by scientific and philosophical things are deaf serpents, 196; the deaf that shall have ears sig. those who obey, 489; the deaf, the unregenerate, 4027(2); non-perception, and non-obedience; the deaf in the Word sig. those who do not know the truths of faith, and hence cannot live according to them, 6989; the deaf are they who are not in the faith of truth, because not yet in the perception of it, 9209(4), 9311(5), 9397(3).

DEATH, DEAD. See DIE. The life of man after death. See LIFE. The resuscitation of man from the dead, 168–189. See RESURRECTION. They who are not in faith, are dead, spiritually, 270, 290, 304; death is damnation and hell, 304; the dead man, the spir. and the cel. man described, 81; how what is alive, and what is dead, appear in the other life, 671; to die sig. that a thing ceases to be such as it was, 494; to die, the last time of the church when all faith, that is charity, has expired, 2908; also the truths of faith, 2908, 2910, 2917, 2923; it sig. an end of representation, 3253, 3259, 3276; to rise again, 3326; to be slain and to die, not to be received, when it is predicated of good and truth, 3387, 3395; to die, resuscitation, 3498; to weep for the dead, a last farewell, 4565; death sig. resuscitation to life 4618, 4621; hell and eternal unhappiness, evil and falsity; because opposition to the life of intelligence and wisdom, 5407; man derives death and disease from sin, 5712; if man had lived the life of good, he would have been without disease; and when old. would have been again an infant, but a wise one; and would have passed without disease out of his earthly body into heaven, and put on a body such as the angels have, 5726; the cause of disease and death is that evils close the invisible vessels, thus death is from sin, 5726; to die sig. a new representative, 5975; to place the hand on the eyes, when a man dies, sig. to make alive, 6008; to die, new life, 6036; death, spir. death, or damnation, 6119; death is resurrection to life, and is regeneration, 6221; to die, to cease to be, 6587(2), 6593; an end of a former state, and the beginning of a following one, 6644–5; to be removed, 7021; they have life, and are said to be alive, who will what is good, and believe what is true; they have not life, and are said to be dead, who will what is evil, and believe what is false, 7494; death in the pot sig. that which has been falsified, 8408(5); to die sig. to be wasted away, 7507, 7511; extirpation, 7738; death is only the casting off of the outer things, it is a continuation of life, 8939(2); death sig. damnation; why it is called spir. death, and yet they live, 9008; a dead beast sig. evil and falsity, 9089; death when concerning Aaron sig. a

cessation of what is representative, and of conjunction with heaven, 9928, 10244.

DEARTH. See FAMINE. It sig. a lack of the knowledges of good and truth, 8408(5).

DEBORAH the nurse of Rebeccah died and was buried below Bethel under an oak, sig. hereditary evil was expelled and rejected forever, 4562–4.

DEBORAH and BARAK. Judges v., treats of the perversion of the truth of the church and its restitution, 8754(4), see also, 3391(3).

DECALOGUE or ten words sig. remains, written by Jehovah sig. of the Lord alone, tables, they are in the internal man, 576(3); the precepts of the Decalogue explained, 1798(3), in series, 8860–8912; because of service to man's very life they are of use in literal and internal senses, 2609; the gentiles had them, 2862(2), 4190; laws of life from Decalogue, 3295; called a covenant, 6804(5); they are truths Divine to be implanted in good, 8859; revealed from heaven although known to all nations because they have internal sense for angels as well as external for men in world, 8862, 8899, 8902(17); they are not abrogated as some other laws were, 9211(2). Two tables, how written, called a covenant, they sig. the Word in the whole complex, 9416, 10375–6. See COMMANDMENT.

DECEIT. Deceit was considered abominable in the Most Ancient Church, 358; the hell of those who deceive by subtle deceit, with a view to destroy souls, 830; differences of deceit, some are premeditated, some not, 830; deceitful sirens, their hells and punishments, 831, 943–4; the most deceitful are in an infernal tun; they infuse deceits secretly, neither are they admitted to men, 947–8; the deceitful in an obscure chamber, 949; deceitful pretenders undergo the punishments of discerption, 957–60; the deceitful and hypocrites insinuate themselves into societies; they are rejected and sometimes punished, 1273; deceitful hypocrites are meant by those who enter in, not having on a wedding garment, 2132; the deceitful are in danger of commingling evil with good, which would condemn to eternity, 2426; pretence and deceit were regarded as enormities by the most ancient people; and the deceitful were cast out from society, as devils, 3573(4); guile or deceit is evil opinion or intention, 4459, 4469; the deceitful, when viewed by the angels, appear as serpents and vipers, 4533; the most malicious are under the heel of the foot, their quality shown, 4951; what the evil do from cunning and deceit, they call prudence, 6655; to lie in wait is to act from will and from what is foreseen, 9009; guile is malice from the will, in previous thought, 9013; genii are to the back and invisible, 9013(2); they destroy the all of spiritual and interior life, 9013(2); poison sig. guile, poisonous serpents sig. the deceitful, 9013(3); guile in the spir. sense is hypocrisy, 9013(4). See HYPOCRISY.

DECLARE, or tell, sig. to think and reflect, 2862, 5508; to perceive, 3608; communicate, 4856; to conjoin, 5596; to flow in, or influx, 5966, 6063.

DECLINE, or TURN ASIDE sig. falsity, 4815–4816.

DEDAN, sig. internal knowledges of lower cel. things, 1172; Sheba and Dedan sig. the knowledges of the church, and the derivations of truth there; or the doctrinals of charity, and of faith, and those who are in them, 3240; Sheba and Dedan, here mentioned, are not the great grandsons of Ham, or the sons of Ramah, but the grand-children of Abraham from Keturah, 3240(3); Sheba properly sig. those who are in the good of faith; Dedan, those who are in truth from good, 3240(6), 3241.

DEEDS. See ACT, WORKS, sig. goods of charity, 2349(4). The commandments should be done because they then become of the will and life, 9282, 9386; man must do good from the Lord, not from self, and not place merit in his works, 9974–9984; deeds or works are the outmosts in which interiors close, 10331(4).

DEEP, sig. lusts and falsities, 18, 844–5; temptations, also hell, 756, 844; the deep lying beneath sig. knowledges in the natural, 6431; abyss sig. hell, 7643(9); deeps sig. stores of waters consequently truths of faith, or falsities of lusts in abundance, thence the hells, 8278(3); temptations, 8278(2); falsities from evils, 8279; deeps or abysses sig. the hells as to falsities from evils, depths as to evils, 8279; deeps, falsities from lusts, 8288.

DEER. See HIND.

DEFILE sig, to pollute the truth of faith, 4504.

DEGREE, or STEP. See FORM. Degrees in man from outmosts to inmosts are distinct from each other, 634(2); three degrees, 657–8, 880(2); explained and illustrated, 978; three degrees of knowledges, intellectual, rational, sensual, 991; living decorations of steps and gates, 1627; how much those things, which are in a superior degree, exceed, in perfection and abundance, those which are in an inferior, 3405(2); distinction according to degrees; what degrees are, 3691; there are goods and truths of a threefold degree in the internal man, according to the three heavens; and goods and truths of a threefold degree in the external man, which correspond to them, 4154; degrees are as ladders from things interior to things exterior with man, 5114; the interiors of man are distinguished into degrees, and every degree terminated, if not, evil in the ultimate degree flows in with defilement, 5144–7; things interior and things exterior are not known, unless degrees are known, 5146(2); they are not continuously purer and grosser, but distinct, 6013, 6326, 6465; he who conceives of formations, as of things continuously purer and grosser, cannot comprehend the internal and external of man, 6465(2); see INTERNAL, EXTERNAL, and FORM; how the case is with degrees in successive order, illustrated from fruits, 8603; to ascend by degrees (or steps) sig. to be elevated to things interior, 8945; degrees in successive order with men; the modern idea that it is continuous; the idea of the ancients, that they are degrees, thus discreet; whence this separation, 10099; degrees of altitude are those which proceed from things interior to things exterior; without an idea of them, little is known about things interior and exterior with man, and in the heavens, and what they are, 9489, 9773, 10181; degrees, the internal, the rational, and the natural, are most distinct from each other, 2183(2); the corporeal, natural, and rational explained, 4038; the lower degrees are only compositions, or more properly conformations of the singulars and particulars of the higher degrees, 5114(4); there is an inmost, interiors and exteriors in man perfectly distinct from each other, 6451; steps or degrees between the people and the Lord, 9435; in order that anything may be perfect it must be distinguished into three degrees, 9825; each heaven is distinguished into three degrees; there are three degrees in man, and each of these is also distinguished into three degrees, 9825; the celestial is the good of love to the Lord, the spiritual is the good of charity toward the neighbor, the natural thence is the good of faith, which being from the spiritual is called the spir. natural, 9992; successives are not connected continuously but discretely, shown by the spirit after death of the body, 10099(3).

DELIGHT. See ENJOYMENT.

DELIVER, DELIVERANCE, DELIVERER. See SAVE, FREE, FREEDOM. The Lord liberates or regenerates man, 905; called Deliverer and Redeemer from delivering world of spirits from infernal genii and spirits, so freeing human race from destruction, 2026(5), 2954, 6279–80; visitation sig. vastation, liberation, exploration, 2242(4), 6588(3); the Lord liberates from temptation, good saves, 2768–9, 5249, 6413, 8199; by Divine Human, 2833; liberation from evils or hell, 5134, 6279–80; deliverance from damnation is effected by remains, 5899; through the celestial, 6368; plunder, spoil, and prey are the snatching away, and deliverance of the good by the Lord, 6442(2); Exodus iii., iv., xii. treat of the deliverance of those infested by falsities and evils, by the Lord, 6825, 6826–6920, 6939–7068, 7822–8020; this is sig. by bringing the Israelites out of Egypt, 6865; deliverance of the spir. church by the Lord's Coming into the world, references, 6945; the feasts were established as a memorial of liberation, 7093(6), 9294, see FEAST; liberation was effected by many changes of state, thus successively by degrees, 7186 (3); the passover sig. their liberation, Exod. xii. 7822–3; from the lower earth, 7828, 7933, 8018(2), 8099; liberation from hell by His coming and making the Human in Himself Divine, references, 8866; liberation from sins by repentance, references, 9077; with man there is not full liberation from evils, only with the Lord, references, 10057(6); confession of evil from the heart liberates, 10219(3).

DEMON, those in filthy avarice rep. by the demons sent into the swine, 1742(3). See DEVIL.

DENY, DENIAL. They who reason from sensual, scientific, and philosophical things deny spirit, 196(3), 233, 301, 4622; the Sadducees denied the resurrection, some at this day deny in heart but not with the mouth, Gen. xvi. preface; truths of faith are denied in heart if not implanted in charity, 2049(4), 4197; to deny sig. to excuse itself, 2215; those against the good of charity in heart deny the Lord, 2352, 2373, 5159(3), 5164(3), 10287, 10319; those in evil deny Him, 2354(2), 2357, 2380(3), 4214(4); also those in faith separate from charity, 4689(2), 4731(2); the negative principle described 2568, 4760, 6015(3), 6383, 6479; those in memory knowledges alone deny truths, 3420, 3427; Sitnah sig. a further degree of denial, 3429; doctrinals from the Word should not be denied, 3452; the Christian world acknowledges the Word to be Divine, but not its internal, 3472; to kill sig. to deny, 3488(2); profanation is to acknowledge and believe and then deny, 4031(3), 9818(27); lame sig. to be in simple good but in denial of truth, 4302(6); we should not deny things the causes of which we do not know, 4321; heaven is not denied to anyone by the Lord, 5057(3); if man denies the truths learned in childhood it is a sign he is in evil, 5135(2); the ascription of all things to nature involves denial of the spiritual, 5179; those who in heart deny the Word to be Divine, 8971; to curse father and mother sig. to deny the Lord and His Kingdom, 9021; one should not deny external truth, 9033; to deny the Word is to blaspheme, 9222(2); when the Divine of the Lord is denied truth and good are extinguished, 9264; when one denies the truths of faith and the goods of love he spiritually dies, 9324; heaven closed and hell opened with those who deny the Divine of the Lord, 10033(8), 10112; Peter's denial of the Lord rep. the denial of the Lord at the end of the church, 10134(13); adulterers deny the things of the church and heaven, 10175.

Depart or Go Away. Isaac departed from Abimelech sig. the Lord left interior truths, that is He did not open them to such persons, 3416; to cause to go back sig. to dissipate, 8201.

Derivations. See Degree. Derivations are as steps or degrees, as of a ladder, between the intellectual and sensual, 5114.

Descend or Come Down, when predicated of God, sig. for judgment, 1311; it involves casting down to evil, as to ascend involves elevation to good, 4815; see also To Ascend; to ascend sig. towards interior things, and to descend, towards things exterior, 5406; to descend sig. life in outward knowledges, 5637; the Lord is said to come down when He comes to judgment, 6854; after His glorification He saved those in the lower earth, who are meant by the bound, those in the pit, 6854(2); to descend, sig. to look in, to survey, and to examine, 10419; influx, 10689.

Desert. See Wilderness.

Designer. Designing is of the intellect, intellectual truths are called the work of a designer, but external knowledges the work of an embroiderer, 9688(2), 9835, 9598; an embroiderer sig. scientific or acquired knowledge, designer, the intellectual, a weaver, the voluntary, 9915(2); to devise designs sig. what proceeds from the understanding, 10332.

Desire. The higher things are the more they desire them, 1472; appetite and taste correspond to the desire and affection for knowing truth, 3570(6); affection of good is what desires, 3589; thirst sig. desire, 4017, 8568; enjoyment, pleasure, and desire belong to the will and are called natural goods, 4038(2); the eager desire of coming into heaven, its correspondence, 4049, 5056; by the desire of opulence and eminence with the wicked the Lord moves them to do good, 6481; evil desires restrained from coming into speech and act through fears, 6495; desires in act afford recreation and life, 5147(3); desires, loves, and affections are spir. heat, 5215(2); good desires truth and truth good, they are conjoined according to the desire and its quality, 5365(3); the desire of angels for intelligence and wisdom like hunger, 5576(2), 5579; desire of good for truths, of evil for falsities, 5623, 6078, 8562; how genii pervert desires into lusts of evil, 5977; desires are from ends, 7017; conjunction from desire, 9104; those who are in good and do not desire truth are not in good, good is known from its desiring truth, 9206–9; salt sig. the desire of truth for good, 9325(9), 10300; enlightenment and perception is according to the desire and love for truth, 10290(2).

Desolation. See Vastation. Desolation sig. falsity, 153; it relates to spir. things of faith, vastation to cel. things of faith, they are also called consummation and cutting off, 411, 793; desolation applied to the unregenerate, 705(3); an inundation of falsities, 790; desolation is sig. by a very sore famine, 5360; it is a lack of knowledges or truth, 5360, 5376, 6110; to desolate or devour sig. to deprive by lusts, and thereby to consume, the word in the original sig. to set on fire and burn, 9141; desolation as to truth and good and consolation described, 2682, 2684, 2687, 2689, 2694(2), 2699, 2702, 2708(5); by famine, 5279, 5349, 5360, 5376, 6110, 6144; the abomination of desolation, when there is no truth and good, 2454(4); to serve the king of Babel seventy years sig. a full state of desolation and devastation, 6508(3); Jonah compassed by the waters, the floods of water sig. temptations and desolations, 6726; desolate sig. deficiency and but little of spir. life, 9334; to desolate the land sig. to destroy all things of the church, 9348(4); Isaiah vii. 18–19, is a prophecy of the desolation of the church at the coming of the Lord, 10582(4).

Despair, or Desperation. Temptations are accompanied with despair concerning the end, 1787; the reasons why they who are regenerating are reduced to despair, 2694(2); the despair with those who are about to be regenerated is concerning spir. life, 5279; it is the last of vastation and of desolation, the reason, 5280–1; by despairs, desolations, and temptations, it is acknowledged that the all of truth and of good is from the Lord, 6144; those in infestations, and temptations, are brought to despair, 7147; this is effected by the withdrawing of truths, and by the infusion of falsities, 7147; those in despair suppose themselves delivered up to the infernals, 7155; infestation and temptation must be brought to a state of despair, otherwise the ultimate of use would be wanting, shown from the temptation of the Lord, that it was even to despair, 7166; it is the end of temptations, 8164, 8165(2); despair is in temptations, then bitter things are spoken, which at the time are not attended to, because temptation is to the last limit of the power of resisting, 8165(2); temptations are continual despairs concerning salvation, references, 8567.

Destroy, To. To destroy when predicated of the Lord sig. to perish by evil, that is, to be damned, 2395, 2397; to deprive any one of the truths and goods

of faith and of love, 10510; to remove evils, 9320; the Israelites were permitted to destroy, kill, exterminate and devote their enemies to destruction, because they were in externals without an internal, 9320(2).

DESTROYER sig. the hell which brings damnation, 7879, 7929.

DEVASTATION. See VASTATION. Total devastation sig. by midnight is the privation of all good and truth, 7776, 7947; the devastation of the evil in the other life is effected by influx from the hells, 7879.

DEVIL. See HELL, SPIRIT. Devil means all evil spirits, also evil itself, there is no one ruling devil, 251, 694, 968; hell constitutes one devil, 694; the man who does not live in charity and suffer himself to be led by the Lord becomes a devil, 697; the Lord conquered the devil or hell, 1573(4), 1607(3); the Lord has no need of evil spirits, because all power is from good, 1749(2); there was not a devil from the beginning of creation, 968; hell is the devil, 4151(5), 9937(7); temptations are combats with the devil, 1657(3); Satan sig. the hell of evil spirits, devil, the hell of genii, 9993(6).

DEVOTED. Falsity from evil is sig. by the devoted thing, to devote them to destruction is to cast them out of the church, 9193(2).

DEVOUR, To, as stubble sig. devastation and damnation from themselves, 8285; depriving of good and truth by lusts, 9139; and so consuming, 9141(2).

DEW, sig. truth; especially truth from a state of peace and innocence, 3579(4), 3600, 8455–6.

DIADEM. On His head many diadems sig. all things of faith, 2760.

DIAMOND. Light which sparkled like diamonds, 4413; diamond sig. truth of cel. love, 9868(5).

DICTATE. An inward dictate, 211; the remnant of perception which they had, 218; with the regenerate, 220; caused by mercy, peace, and every good, 224; and from a conflict between good and evil spirits, 227; of conscience, with Cain, 359; of conscience, distinct from that of perception, 317, 393; reproof by spirit of Jehovah is an internal dictate, perception, or conscience, 573; of conscience, 607–8. See CONSCIENCE, PERCEPTION. The Word dictated by angels from the Lord, 3039; the internal sense has been dictated to me from heaven, 6597; the prophets wrote as the spirit from the Divine dictated, the very words were spoken in their ears, 7055(3); to inquire of God sig. to consult what the Divine dictates, 8692; inspiration is not dictation but is influx from the Divine, 9094(4); dictates and responses when truth is enquired after from the Word, 9905(4).

DIE, To. See DEATH. To die, spoken of the church, sig. to become extinct, 799–811; Sarah died sig. night as to truths of faith, the last time when all faith that is charity has expired, 2908; to expire and die said of Abraham, the end of the representation by him, 3253; to expire and die sig. resuscitation, 4618; new state of life, 6036; to die, spir. death, a deficiency of truths, 6119; what is conjoined to life itself and to what is eternal cannot die nor be wasted away, but remains to eternity and is continually perfected, faith alone dies, 7507; to die by the hand of Jehovah sig. to be left by the Lord, 8407; to die sig. the spir. life expiring, 8571, 9007; to die spiritually, to perish as to the life of heaven, 8922; dying sig. damnation, hell, eternal unhappiness, 9008; to die, extinction and loss, 9163; to die when said of Aaron, the ceasing of representatives and of conjunction with heaven thereby, 9928, 10244.

DIG, To. To dig again the wells sig. to open those truths which were with the Ancients, 3419, 3424, 3428, 3432, 3445, 3464; the investigation of truth, 7343; to devise, 9085; digging through as a thief sig. the perception of what is evil in what is hidden, 9125.

DIGNITIES. Priests ought to have dignity and honor on account of their office, but they ought to ascribe it to the Lord, 10796.

DIKLAH, sig. rituals, 1245, 1247.

DINAH was named from judgment and sig. the affection of general truths, or the church in which there is good, 3963; affection of all things of faith, 4427; the external church, with posterity of Jacob, 4429(3); the affection of truth of Ancient Church, 4475; the church corrupted, 4504; the church, 6024(3).

DINNERS and suppers in the primitive Christian Church sig. appropriation and conjunction, 3596(2); they were made that they might be conjoined as to love, and to instruct one another in the things of love and faith, 7996, 9412.

DISCIPLE. The disciples not instructed about the grievousness of His temptations, 1690(2); their ideas of heaven, 3387(4), 3857(7); the Lord's disciples rep. all things of love and faith, all who are led of the Lord, references, 3488(2), 3858(3), 6397(2), 10087(2), 10683(7); see twelve tribes, 9404; the seventy disciples sig. similar things as the seventy elders of Israel, all who are in good from truths, 9404; the twelve disciples rep. all who are in goods and truths from the Lord, all the goods of love and truths of faith from Him, 9942(12); all things of faith and love in the complex, 10087(2); he who does not attribute all intelligence and wisdom to the Lord, cannot be instructed by Him that is be His disciple, 10227(18);

to be a disciple of the Lord is to be led by Him and not by self, thus by goods and truths not by evils and falsities, 10490(7); disciple sig. truth of life, prophet truth of doctrine, disciples sig. all things of love and faith in the complex, 10683(6, 7); disciple sig. those who are led of the Lord, 10683(7).

Disease. On crafty spirits who flow into the animal spirits and produce fatal diseases, 4227(3); the sick and bound sig. those who acknowledge that in themselves there is nothing but evil and falsity, 4956. The correspondence of diseases with the spir. world, 5711–27. Diseases correspond to the spir. world in a wide sense, not to the Greatest Man, but to the hells, 5712; diseases correspond to lusts, and passions of the mind, 5712; the hells induce diseases, when they are permitted to flow in into the solid parts of the body, 5713; in the highest degree adulterers inflict pains on the periosteums, and wheresoever they go; also oppression on the stomach, 5714; a burning fever induced by various evils, 5715; a shivering fever from unclean colds, 5716; those who have reference to the vitiated excrements of the brain, they rush within the skull, and by continuity, even into the spinal marrow, and induce insanities and death, 5717; they who in principles and life have been desirous of rule, excite enmities and hatreds, and have reference to the gross phlegm of the brain, and induce torpor, and take away the vitality, 5718; they who despise the Word and the life, have reference to the vitiated particles of the blood, 5719; hypocrites induce pains in the teeth, bones of the temples, even into the cheek bones, 5720; they who in the life of the body have appeared more just than others and have been in stations of dignity, and have lived only a life of self-love, in hatred against those who have not paid them reverence, communicate wearisomeness, and hence infirmity to mind and body, 5721; the most filthy induce wearisomeness and torpor, so that a man cannot raise himself from his bed, 5722; they who indulge in scruples of conscience on all occasions, induce anxieties, 5724; they who have been given up to sloth and indolence, induce heaviness in the stomach, 5723; man when inundated, is indignant, and under the influence of vehement desire, 5725; if man had lived the life of good, he would have been without disease, and would have become again an infant, but a wise infant; and would pass without disease out of his earthly body into a body such as the angels have, 5726; to be sick sig. a successive state of regeneration, 6221; diseases sig. evils of spiritual life, 8364; the Lord's miracles were healings of diseases, they sig. states of the church, 8364(6); the cure of diseases sig. the healing of spir. life, in the Word they are not said of natural but of spiritual life, 9031(4); dropsy involves the perversion of truth and good, 9086(2); disease sig. falsified truth, and adulterated good, 9324; natural diseases correspond with evils destroying the life of the will of good, and falsities destroying the life of the understanding of truth, every disease in the human race is from that source because from sin, 8364(3); the diseases which the Lord healed sig. spir. diseases which are from evil, 7337, 8364, 8495(5); no diseases in Jupiter, 8850; to heal sig. to restore, disease and sickness sig. when one turns aside from truth to falsity and from good to evil, 9031(3); disease sig. falsified truth and adulterated good, 9324.

Disjunction when there is no charity, 379, 389, 2034(6); love of self and of the world and their lusts disunite the external from the internal man, 1594, and from heaven, 9864(2); if the will is evil good and truths disjoin, 3542; disjunction when doctrine and truth are put first, 3730; evil sig. disjunction, 4997, also sin, 5229, 5474; from enmity and hatred, 8734; desire of falsity for evil disjoins, 10300(5).

Disperse. The cloud in understanding of gentiles dispersed more easily than with Christians, 1059; with those in charity fallacies from letter easily dispersed, 1408(3); empty learning and pleasures from cupidities must first be dispersed before cel. things are attained, 1542; effected by temptations, 1692; false reasonings dispersed by cel. and spir. things, 1888(3); ideas of Lord's Human as of another man's are dispersed by internal sense, 2574(3); dispersion of falsities by truths, 6828.

Dispute, strive or contend sig. to deny, 3427; to strive sig. to fight, 6764; contention about truths, to defend truths against falsities, and liberate them, 9024; not to strive sig. tranquillity, 5963.

Dissipate. The lives of animals are all dissipated after death, 1633, 3646(3), 5114(5); dissipation of falsities and evils by temptations, 1717(3), 8185, 8188, 8201–3; by the Lord, 1782, 6574(2), 7299, 8137. Hereditary evil dissipated so as to do no harm with those who are regenerated, 313. How unbelief is dissipated by the Lord in the other life, 1771. If love to the Lord and charity toward the neighbor were made the principal things of faith, hatreds against one another would be dissipated in a moment, and the Lord's kingdom would come upon earth, 1799(4). Expelling the nations from Canaan rep. the dissipation of falsities and evils with the regenerate, 1868(2). The dissipation of the rational rep. by the wild-ass, 1949(4). How societies were dispersed at the final judgment,

2128. How the imperfect ideas of angels are dissipated and new ideas insinuated by the internal sense, 2249(4). The continuity of the series in the Word seems disconnected and dissipated by the explanation of the single words, how seen as one, 2343(2). The enjoyment of evil is dissipated by the affirmation and acknowledgment of the holy of faith and the good of life rep. by Dan, 3928(2). The dissipation of falsities from evil by the Divine Human, 6864, 7299, 8137, 8184. The total dissipation of truth and faith sig. by the division of the Lord's garments and by the rending of the rocks at the crucifixion, 9093(5). If truths from good and falsities from evil are commingled, either good will perish or the evil will be dissipated, 9298(2). To burn with fire sig. to dissipate by self-love, 10115. To dash in pieces their pillars sig. falsities of evil are to be dissipated, 10643.

DISTANCE, see PLACE, SITUATION, in the other life is according to differences of state, 1273–7, 1376–81, it sig. diversity of states of life, references, 9104.

DISTURB, To. In heaven thought determined to person disturbs, abstract thought does not, 8985.

DIVIDE, To. Jacob divided the children unto Leah, Rachel etc., sig. arrangement, 4342–5; to divide the silver and the ox sig. to dissipate good and truth, 9093–4; from a divided mind comes destruction, 9093(2); divided, separated from the kingdom, 9093(4); dissipation of good and truth, references, 9093(4); the Lord's garments divided, the dissipation of the truths of faith by the Jews, 9093(5), 9942 (13); the tunic not rent sig. Divine spir. truth from Divine cel. truth could not be dispersed, because it is the internal truth of the Word, 9942(13), 3812(7), 4677(6); Jehovah cannot be divided and be given to another, as a human father, the Divine is not divisible, 1999(5); to divide the spoil sig. servitude, 8292; the animals in sacrifice divided, the birds not, sig. correspondence as to celestial things not as to spiritual, 1828–32; why the Israelites were divided into twelve tribes, 3858; to divide the Red Sea sig. the dissipation of falsity from hell, 8184.

DIVINE, To, sig. to know what is hidden, 5748; to know things hidden and future, when it is predicated of the Lord, 5781; divination, when it relates to the prophets, sig. revelation which respects life; seeing has respect to doctrine, 9248.

DIVINE. See DIVINE HUMAN. The Lord's inheritance from Jehovah was Divine, His Human was made Divine 1414, 1444(2); His sensual and corporeal was made Divine, 1428; see GLORIFICAT ON; the interiors with Him were Divine from Jehovah, the exteriors, human from Mary, 1460; His internal man was Divine, 1469; the Word is Divine, not human, 1659(3); see WORD; the Divine is not divisible, 1999(5); the Infinite Divine can only be called Good itself and Truth itself, 2011; the doctrine of faith is Divine truth from Divine good, thus wholly Divine, 2531; man may become spir. and cel. but not Divine so as to have life in himself, as the Lord had, 2571(2); the Divine of the Lord makes the church, 2966(2), and heaven, 3245(3); the Divine cannot be comprehended by any created being, 3364; the Divine is above the inmost or supreme of man and flows in immediately, 3855; Divine or infinite things are apprehended only from finite things, 3938; can not do evil to the Divine, but can hinder its inflow, 4078; the Divine is not in any affection for glory, 4347; the Divine was in the Lord, but is present with angels 4971; the Divine is above all thought and is incomprehensible even to the angels, 5110(2), but is comprehensible through the human form, for which reason He took that on, 6700; all life is from the Divine, 8941; see LIFE; without revelation man can know nothing about Divine things, 8944; the Divine in the heavens can be represented, not that above the heavens, 9946; the Divine because the inmost or supreme of all is the life of all, 10011; it is the all in all of heaven and the church, 10157; man was created to be a receptacle of the Divine, 10299(5), 4971.

DIVINE HUMAN. The Human Essence of the Lord is rep. by the Son of Man, 1607(2); it was united to the Divine Essence and also became Jehovah, 1729 (2), 1731; effected by temptation combats and victories by His own power, 1737; He assumed the Human Essence by birth to save man from perishing to eternity with the death of the damned, 1990(3); the good were saved and the evil condemned by uniting of Human Essence with the Divine Essence, 2457; whether you say Divine Human, or His Body, or His Flesh, or the Bread, or the Divine Love, it is the same, 2343(9); the Divine Human and Holy proceeding not acknowledged in the end of the church, 2352–4; process of making the Human Divine described Gen. xx., 2574(2); the Lord's Human is Divine is the supreme among doctrines, 4687, 4731; of those who come into the spiritual world from the Christian world, not a single person knew that the Lord's Human is Divine, 4689(2), 5256; the Lord's Divine Human is the Divine Existing from the Divine Being, He is the Divine Being, for the Divine Existing and the Divine Being are one, 4692(4); the Lord's Human is Divine, 4727(2), and is the very *esse* of life, 5256; thought of the Divine itself as the Divine Human conjoins, 5663(2); the Divine Human before the Lord's coming not so one with the Divine itself as after His Coming when He made it altogether one in Himself, 6000(7); it was Jehovah flowing through the heavens when He spake the Word, 6280; after the Human was glorified the influx was through the Divine Human, 6371(2); this (former) Divine Human ceased when the Lord Himself made the Human in Himself Divine, 6371(2); the Lord as to the Divine Human is the name of Jehovah, this is to be worshipped, 6674(4). The Lord's Human was not Divine from birth, He made it Divine by His own power, 6716(2); the inmost of His life was Jehovah Himself because He was conceived of Jehovah, for the inmost or soul is from the father and the body from the mother, 6716(2), 10047(2); the Lord first made the Human Divine truth afterward the Divine good thus one with Jehovah, 6716(3); He made the Human Divine by influx of the former Divine Human through heaven, 6720; degrees of progression in making the Human the very law Divine, 6827; from the Divine Human holy truth proceeds, which scatters infesting falsities, and reduces all things into order in the heavens and the hells, 6864; the Lord altogether destroyed and extirpated the prior forms from the maternal and put on Divine forms, when glorified He was no longer the Son of Mary, 6872(4); the Ancient churches worshipped Jehovah under a human form, 6876(3); if God is thought of without the idea of the Human it falls into nothing, and is totally dissipated, 6876(3); the Divine Human is to be worshipped, 6883–8, 10360; the state when He prayed to the Father, and the state of the Human glorified shown, 7058(3), 7193(2); angels and men can have an idea of the Divine Itself and the Infinite only in the idea of the Divine Human, 7211; the power of the Lord's Divine Human to save those of the spir. church, 8668; the Divine can be thought of determinately only in the human form, 8705(5); the gentiles worship the only God under a human form, when they hear of the Lord they acknowledge Him, 9256(7); the Lord as to the Divine Human is Jehovah or the Father in visible form, 9310(3); references, 9315(5); the Divine Human became merit and justice, 9486; it is the source of light in heaven, which light is Divine truth, references, 9571; it should universally reign in worship, 9932; the Human of the Lord was glorified or made Divine. 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The church acknowledges the omnipresence of the Lord's Human in the Sacrament of the Supper, 10738; the idea of the Divine without the Human disturbed spirits from the sixth earth, 10785. One ought to acknowledge the Lord's Divine in His Human, 10817–31; they are one Person, 10824; the Human also is Divine, 10825–6; He glorified His Human, 10828; He subdued the hells, 10828; to glorify is to make Divine, 10828, 10830; He put off the human from the mother and put on the Human from the Father, 10830; there is a trine in Him, namely, the Divine Itself, the Divine Human, and the Divine Proceeding, 10831.

DIVINE ITSELF. See JEHOVAH. It is Jehovah Himself, 1440, references, 3017, the infinite and eternal, 3404(2), incomprehensible, 5110(2), called the Father, 2447(6), it is pure love, 6849; it was in the Lord, 2198, 2523, His soul, 10052(2), the esse of His life, 10823; He came forth from the Father, from the Divine Itself, 2628; rep. by Abraham, 2630, Jethro, 8732; it assumed the human to save man, 2776(2); it could not be tempted, 2795(2); the infirm human could be, 2795; no conjunction with it or worship except by Divine Human, 6674(4), 6887, 10067(3); because in itself it is incomprehensible, 10067(3).

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Doctrine, Doctrinal, Learned. See Knowledge. The learned do not know more than the simple, 206; the doctrinals of the Ancient Church collected by Cain and Enoch, 608–609, 920(4); there can be no church without doctrine, 769; doctrine separate from love and charity does not make the church, but charity, 1798(2), 1799, 1834(2), 1844; three universal kinds of doctrines rep. by sons of Noah, 1065; the church would be one if all had charity, notwithstanding their difference as to worship and doctrinals, 809, 1285, 1288, 1316, 1798–9, 1834, 1844; doctrinals are of no account, unless the life be formed accordingly, 1515; doctrine concerning good is the doctrine of charity, doctrine concerning truth is the doctrine of faith, 2231; the doctrine of faith is not from a rational but from a cel. origin, 2510; the Lord's first thought was that the rational should be consulted in forming the doctrine of faith, 2511; He afterward perceived that the doctrine would be nought if the rational was consulted, 2512–2557; the doctrine of faith is spir. from a cel. origin, it is to be known that it is Divine truth from Divine good, and thus wholly Divine, 2531(2), 3712; 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the truths of the church are procured by doctrinals, and by the Word; if only by doctrinals, then man believes those who have collected confirmations, but if by the Word, then they are appropriated to himself from the Divine, 5402 (2); they who are in the affection of truth for the sake of truth, and for the sake of life, do not remain in doctrinals, but search the Word, and see whether they be truths, 5432(5); the doctrinals of knowledges are those which are derived from the literal sense of the Word, 5945; he who is arrived at spir. good has no need of doctrinals from others, 5997; the Word ought to be searched to know whether doctrinals be true, 6047(2); see Faith; all things have reference to general things thus to doctrinals, 6146; the doctrine of charity treated in series in prefaces to chapters of Exodus; doctrines are from the Word, knowledges (*cognitiones*) are from those doctrines on one part, and from outward knowledges (*scientifica*) on the other, but outward knowledge is of experience by one's self or others, 6386; 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there must be doctrine from the Word, to the intent that it may be understood, 10582 (3); where the church is, there must be doctrine from the Word, doctrine of life, of charity and faith together, not of faith alone, 10763–4; priests must teach the way to heaven according to the doctrine of their church, and lead thereby to the good of life, 10794. 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Dodanim sig. doctrinal teachings which are rituals, 1152, 1156.

Dog classed with evil animals, 45, 2125, 5566, 9090(2). The dog Cerberus sig. a guard to prevent any one passing from the enjoyment of heavenly marriage love, to the enjoyment of adultery, which is infernal, 2743; a dog not moving the tongue sig. there would not be the least of damnation, or of lamentation, 7784; dogs sig. the lowest in the church, and those who are out of the church; also those who bark or babble much at such things as are of the church, and know little; and in the opposite sense, who privately are out of the faith of the church, and those who speak contemptuously of the things of faith, 7784(3); dogs sig. those, who, by reason of unclean falsities, are out of the church, 9231(2); those who render the good of faith unclean by falsifications, 9231; the dogs which licked the sores of Lazarus sig. those outside the church who are in good, but not in genuine good of faith, 9231(3).

Dogma of church, 1043(2), 2116(3), Gen. xxii. preface, 3769(4); churches separate from one another according to dogmas, 4689(3).

Domestic Good. Natural domestic good is good from parents, 3518.

Dominion. See **Rule.** Dominion in the spir. and in the cel. man, 52; dominion from evil and falsity wishes to make all slaves; that from good and truth wishes to make all free, 1749; references on the dominion of good and of truth, 3593; of the internal over the external man, 986; ecclesiastical and civil government, 10793–806; monks who sought dominion over souls, 10785, 10812–3; there are two kinds of dominion one from love toward the neighbor, the other from self-love, 10814; dominion from love as a father is with those dwelling in tribes, families, and houses, 10814; dominion from self-love is opposite to love toward the neighbor, 10814(2); how governments were first formed; Babylon, 10814(2); see Babylon, Love of Self.

Door (*janua*). Door of the ark sig. hearing, 656; door of a tent sig. entrance to what is holy, 2145, 2152; door sig. what introduces to truth, to good, or to the Lord, 2356–7, 2385; see Fountain. the posts of a door sig. the truths of the natural, the lintel the goods of the natural, 7847; door sig. introduction and communication, it has actually this sig. in heaven, 8989; to bore the ear through with an awl to a door, sig. perpetual obedience, 8990.

Door (*ostium*) an inner entrance, door (*janua*) an outer entrance, explained, 2356–7; gate of fountains sig. entrance to those truths, 4861; to shut the door sig. to shut off all access by the evil to the good of charity, 2380, 2382; doors, the good of the natural and its truths, 4231(2); introduction of truth to good; door-post, conjunction of truth with good 8989; to open the door, to communicate the thought; to shut it, not to communicate, 8989(4); door of the tent of meeting rep. the marriage of Divine good with Divine truth, 10001.

Dothan sig. particular truths of doctrine, 4720; in the opposite sense, of falsity and particular things of false principles, 4720–1; doctrinals from the Word, 4720(2).

Double sig. conjunction, 8423; what is doubled involves all things of good and truth, 9861.

Double-Dyed, and Scarlet sig. spir. good, 4922; scarlet sig. good, double-dyed truth, 9468.

Doubt. See Negative. Those who are in doubt before they deny incline to a life of evil, but they who are in doubt before they affirm incline to a life of good, 2568(6); the prudent cherish doubt in which is the affirmative, and the foolish cherish doubt in which is the negative, 4638(4); doubt is sig. by lingering, 5613; the use of doubt, 5613, 7298; a state of doubt, 5657, 6469; injected by spirits not well disposed, 6479; doubt in temptations, 8567; from passages of Word which oppose each other, 9025(4).

Dough sig. the first state of truth from good, 7966, 7979.

Dove sig. the goods and truths of faith with one about to be regenerated, 870–91; turtle dove and young pigeon, things spir. exterior and interior, 1826–7; in sacrifices the birds were not divided because spir. things have not such a correspondence with the Lord as cel. things have, 1831–2; wings of a dove, truths of faith, dove faith, 8764(7); the young of a dove, and pigeon sig. innocence, 10132(9).

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Dowry was a testimonial of consent and confirmation of initiation, 4456, 6986, 9184; it is predicated of the conjunction of truth with good, 9186.

Dragon, the serpent or dragon called Lucifer, sig. love of self, 257, 1326(3); the habitation of dragons near Gehenna, their quality, 950; the dragon in the Apocalypse sig. those who persecute by falsities and false reasonings, 7293(6); the tail of the dragon sig. reasoning from falsities, 6952(4), 10071; dragon sig. those in externals without internals, 10400(2).

Draught or Sewer sig. hell, 8910(3).

Draw, To. To draw waters sig. to be instructed in the truths of faith, and to be enlightened, 3058, 3071, 6776; drawers of waters, those who are instructed and enlightened, 3057. See Water and To Drink. Rebecca drawing water for the camels of Abraham's servant, 3053–3102.

Dread (*pavor*, *terror*, *formido*). See Terror, Fear, 4180, dread and fear are commotion of mind when it hangs between evils and goods and between falsities and truths, 9348(2).

Dream, see Sleep, sig. an obscure perception, 2514; foresight, because prophetic dreams were Divine and were predictions, 3698, 5091; to dream dreams sig. to teach and preach truths, 4682, 4685, 4692–3, 4700; lord of dreams, preacher of things regarded as idle, 4726; dreams their origin from spirits, 1975–83; representative dreams, 1975; three kinds, first, from the Lord through heaven, second, through angelic spirits, third, through spirits, 1976; how they flowed in, 1977–81; how spirits are given to see heaven, 1982; how evil spirits desire to infest in sleep, 1983; dreams from the Lord are representative, 5115(3); they are predictions of things to come, sig. foresight, providence, 5195; references, 5252, 5282; dream sig. an obscure state, 5219; in a dream Swedenborg saw his father, 6492.

Drink, To. To drink wine sig. to investigate the things of faith, 1070–2. To give to drink, to instruct in spir. things, 2704; where the subject treated of is concerning the goods and truths of faith, it sig. to be instructed in them and to receive them, 3069, 8352; to give to drink, to enlighten, 3071; to sip sig. to explore, to inquire, 3089; to make to drink, sig. nearly the same as drinking, but involves somewhat active, 3092; to eat sig. the appropriation of good, to drink the appropriation of truth, 3168, 3570; to give a flock to drink, to instruct in the Word or doctrine, 3772, 6778; to come to drink, sig. the affection of truth 4017–18; water or drink sig. truth, 4976; to drink, the application of truth to its good, 5709; as meats and drinks recreate the natural life, so goods and truths corresponding to them, spir. life, 8562; to drink, to be instructed and revive the spiritual life, 8584; to eat and to drink, instruction concerning good and truth, references, 9412.

Drink Offering (*libamen*) sig. the good of faith, 3728(2); the good of truth, the good of faith, spir. good, 4581; bread offering sig. cel. good, drink offering, spir. good; in like manner bread and wine in the Holy Supper, 4581(4); in the opposite sense, the worship of what is false, 4581(7); setting up a statue of stone, offering a drink offering upon it, and pouring oil upon it, rep. the progress of the Lord's glorification, and of the regeneration of man from truth to good of love, 4582; bread offering which was bread, and drink offering which was wine, sig. such things as relate to the church; thus good and truth, 10137; drink offering of wine sig. the good of faith, 10137(3); to pour a drink offering to other gods is to worship Satan from the truths of faith, 9993(6); drink offering sig. regeneration by the truths and goods of faith and charity, 10207.

Drive Out, To. See Expel. It sig. to separate, 386–7; to drive out the nations from the land of Canaan sig. to cast out of the world of spirits evil spirits who infest, to subjugate and dissipate evils and falsities, 1868, 3142(3), 9331–7, references, 10638; Pharaoh driving the Israelites out of his land sig. with all force and power to cause them to flee, 7189; it sig. the will and affections are contrary, 7670; to be in aversion and shun their presence, 7768; to drive out sig. to destroy, 8295.

Dromedaries sig. doctrinal teachings, 3242(2).

Dropsy, perversion of truth and good, the Lord's healing it, amendment and restoration of perverted truth, 9086(2).

Droves, see Flock, sig. doctrinals, 3767; the knowledge of doctrinals, 3767–70; also knowledges, 4266.

Drum, see Timbrel, sig. spir. good, 4138; the good of truth, 8337.

Drunkard, Drunkenness. A drunkard rep. one who slides into errors, and who reasons, 1071–3, 8904(5); also those who are insane in spir. things, 1072; those who reason from falsities, 9553(2).

Dry. Dryness or drought from failure of dew or rain sig. a failure of truth from any good, 3580(2); dry as the earth sig. where there is no truth and good, 806, 6976; dry and drying, dissipation of falsities, 868(2); the waters were dried up sig. falsities did not then appear, 895; dry earth sig. without falsity, also the opposite, 8185; drought, nothing of life in truths, 8185(4).

Dual expressions and phrases are on account of the internal sense, 2346; their signification is constant, one refers to truth, the other to good, 4691, 6343(4). See Order.

Dukes of Edom sig. those in a life of evil from self love, 8314. They sig. the principal truths of good, 4647; dukes of the Horite, chief truths of good, various classes of, 4648, 4649; dukes of Edom, principal doctrines, 4651.

Dumah the son of Ishmael sig. those of the spir. church, 3268.

Dumb sig. non-utterance; those who by reason of ignorance, cannot confess the Lord, and preach faith in Him, 6988.

Dung. See Excrement. Uses of, 1103; cake of sig. profanation, 3941(5); dung sig. what is unclean, evils in hell, what is infernal, 10037.

Dunghill sig. evil, 9207(4). To embrace dunghills is, instead of truth and good, to learn and choose falsities, 10037 (4).

Dura Mater, 4046(3).

Dust sig. what is damned, 278, 7418, 7522; logic compared to dust, 3348(2); the serpent eating dust sig. he was accursed, 249, 278; the dust of the earth sig. natural things, the stars of the heavens rational things, 3707; dust of the feet, uncleanness from evil and falsity, 1748(3); dust, what is earthly, the loves of self and the world, 3413; dust on the head, mourning over lost Divine good, 4763(2); it sig. the grave, also what is lowly, and what is numerous, 7418(4); what is condemned or damned, falsities of lusts 7522.

Dwell, To, sig. to live, or life, 1293; to dwell together sig. to agree, 1568–72; marriage love, the heavenly marriage, 3960–1; to be and to live, 3384, 3417; in application to the Lord it sig. to be, 2572, 3384; to inhabit is spoken of spir. good, to possess of cel. good, 2712; residing is spoken of truth, dwelling of good, 4600; the dwelling or habitation of Jehovah is good, also heaven, 8328; to dwell in the midst sig. the Lord's presence, 9480.

Eagle sig. the rational as to truth; in the opposite sense as to what is false or reasoning, 3900(10), 3901, 5113(5); to bear on the wings of eagles, sig. to elevate by the truths of faith to heavenly light, 8764; the spirits who were about a certain earth in the universe, and who were on high, were likened to eagles, not as to rapine, but as to keenness of sight, 9970, 6441; eagle sig. the rational as to truth, its wings spir. truths, 8764; the spir. church called an eagle from perception, 9688(6); a great eagle with wings, the interior truth of the spir. church, its wings exterior truths, 10199(5).

EAR sig. obedience, they who are willing and obedient belong to province of the ear, 2542; the ornaments of the ears, or ear-rings sig. good in act, or evil in act, 3103(3); the things of simple good, 3263(3); the ear, obedience, the will of faith, 3869; in the supreme sense, providence, 3869(3); the ear is formed in adaptation to the modifications of the air and sound, the eye to the modifications of ether and light, 4523; ear-rings were badges of obedience, 4551; the correspondence of hearing and of the ear with the Greatest Man, 4652–4660; hearing corresponds to obedience, 4653; there are some who correspond to the exteriors, and some to the interiors of the ear, 4653; those who correspond to the external ear, 4654; spirits were observed near the ear, and within it, 4655; they who do not attend to the sense of a thing, correspond to the cartilaginous and bony part of the external ear, 4656; those who speak into the ear, or concerning whisperers, 4657; those who speak to the right ear, and concerning Aristotle, 4658(2); the ear sig. consent, when it has relation to those who are in more eminent stations, 6513; the ear sig. obedience, is in agreement also with human speech, 8990; to bore the ear with an awl to a door, sig. perpetual obedience, 3869(11), 8990; ears sig. hearkening and perception, and likewise obedience, 9397, references, 10402; ear sig. perception, right ear perception of truth from good, 10061.

EARLY. See DAWN.

EARS OF CORN or spikes sig. outward knowledges in the outward memory, 5212, 5212(4), 5214, 7604; truths adjoined to goods, 9295(2); truth receiving, 10669.

EAR-RINGS sig. good in act, in opposite sense evil in act, 3103(4); they are tokens of obedience and apperception, 10402(2); to put them on sig. to obey, 10402(5).

EARTH (*tellus*) or PLANET. Heaven is immense; few respectively are from this earth, 3631; the inhabitants of other earths. 6695–6702; it has been given to discourse with spirits from other earths, not with their inhabitants, 6695; there is an immense number of earths, proved by the spirits of Mercury, 6696; a plurality of earths may be concluded from the rational; they were not created merely for the purpose of revolving about the sun, but that the human race, and thence heaven may exist; they have their years, months, days, 6697; the starry heaven is so large, and is only a means for an end; heaven is immense; hence it may be known, that it is not formed from one earth, 6698; they who depart out of the worlds, appear as a stream; and hence it may be concluded, that myriads depart every day, 6699; the inhabitants of other earths adore the Divine under a human form; thus the Lord, 6700, 7252, 9971; the spirits of various earths are separated, and only those conjoined who are in the inmost or third heaven, 6701; there must be many earths to constitute the Greatest Man; and where there is anything of correspondence wanting, instantly they are procured from some earth such as may complete it, 6807; the spirits of Mercury, knew of more than hundreds of thousands of earths, 6927; when any planet appears to spirits, in what place, and at what distance it is seen, 7171; the spirits of our earth have reference to natural and corporeal sense, 9107, 9360; where there is an earth, there are inhabitants, illustrated by the end of creation, 9237; it pleased the Lord to be born in our earth, and not in another; which was done for the sake of the Word, 9350–9362; see WORD; the earths in the universe, 9438–9441, 9578–9584; how they pass from one system to another by changes of state, 9578–9584; spirits appear about their own earth, because they are of similar genius with the inhabitants, and that they may be present with them, 9968. There are many worlds, shown from reason, 9441. The first earth in the starry heaven, 9693–9700; they differed altogether from the spirits of our solar system, 9693; they worshipped an angel who appears as a Divine Man, they do not dare to worship God Himself who is in the Sun, 9694; the angel was an angelic society, 9695; they were modest, simple, but good, 9696; they refer to some part of the spleen in the Greatest Man, 9698; Swedenborg saw things on their earth, 9699; some of the lower class described, 9790; how a spirit may see things on an earth through the eyes of one whose spiritual sight is open, 9791; the dress of those on the first earth, 9792; sciences and printing only on our earth, 9793; their hell described, 9794. The second earth in the starry heaven, 9967–9973, 10159–65; they have reference in the Greatest Man to keenness of outward vision, 9969; eagles as to keenness of sight have a similar correspondence, 9970; they worshipped a visible God under a human form, and an invisible God not under any form, 9971, 10159; idolaters from that earth, 9972; their government, 10160; worship, 10160; animals and plants, 10161; sun, 10162; men and women, 10163; garments, 10163

4; marriage, 10165. The third earth in the starry heaven, 10311–7, 10377–85; they were unwilling to think about their body or anything corporeal and material, 10312; the spirits of our earth were seized with anxiety when they approached them, and from fantasy seemed as if bound hands and feet with serpents, this was from correspondence, the sensual corporeal is rep. by serpents, 10313; the spirits of that earth do not appear in a defined human form, but as a cloud, 10314; they make no account of their bodies but of the spirit, 10315; some on their earth believe that the spirits of their bodies have existed from eternity, and were infused into the body at conception; they now know that it is not so and repent of having been in so false an opinion, 10315; they worship God under a human form, 10377; they are withheld from evils by not loving to think of earthly and corporeal things, 10378; they correspond with the conjunction of natural and cel. things, 10379; they are instructed by angels, 10380; those who persist in evil are removed by death, 10382; those who profane holy things are severely punished, 10383; no earth except ours has a written revelation, 10384; their sacred temples of growing trees, 10514; their cottages, 10515; their worship, 10516; their good disposition, 10517. The fourth earth, 10585–90; their spirits came to him, 10585; their genius differs much from those of our earth, 10585; how their presence is effected, 10586; their speech is by an internal way, through the Eustachian tube, 10587; their face is an index of their mind, 10587; their respiration, 10588; their situation is near the Milky Way, 10589. The fourth earth, 10708–12; their speech is not articulate, 10708; they speak of things remotely to various degrees, 10709; they cannot be with spirits of our earth, 10710; they wish to be bearded, 10711; their earth was rocky, 10712. A fifth earth in the starry heaven, 10734–9; how he traveled by changes of state, 10734; the change took about ten hours, 10734–6; spirits sometimes visit them confusing their thought of God by introducing the idea of three persons, 10736–8; their idea of God as a Divine Man, 10737–8; how spirits appear to the inhabitants of that earth, 10751–8; such vision is now rarely given on our earth lest men be compelled to believe, 10751; four kinds of men seen in succession, men clothed, naked of a flesh color, naked with an inflamed body, and black, 10753–7; a woman beautiful in countenance in a simple garment, 10754; sheep with broad tails, also lambs, 10754; their idea of marriage love, 10756; their faith, 10758; their houses in the form of tents; the children play in view of the parents, 10769; the harvest, wheat, bread, flowers, fruit, shrubs, vines, wine, 10770; their sun, their year, size of the earth, 10771; how measured, 10771. A sixth earth outside our solar system, 10783; the immensity of heaven, there will be room to eternity, it can never be filled, 10784; angelic spirits from that earth, 10785; they were disturbed by those who divide God into three, 10785; and by their idea of faith, 10786; they are celestial, and in enlightenment, 10786–7; spirits from various parts of that earth, 10808; their idea of evil in man and good from the Lord, 10808; how the Lord appeared to them, 10809–11; their Divine worship, 10833; every thirtieth day, 10833; how revelation is effected with them, 10833; their sun, year, day, they have perpetual spring, 10834; their houses and food, 10835; they go naked, 10836; their betrothals and marriages, 10837.

EARTH or LAND (*terra*). See GROUND, CANAAN. The earth sig. man, 29; the signification of earth or land is various, 620, 636, 1068; what is meant by ground, and what by earth or land, 566–567, 1066; land sig. the tract of country where the church is, 662, 1066; the church, and everything of the church; also, where the church is not, 1066, 1262; land, the nation dwelling there, thus its quality, 1262; heaven sig. the internal man, earth the external, 82, 913, 1411, 1733; land sig. cel. things, 1447; the new heaven and new earth, mean a new church, 1733, 1850(2); the land, the kingdom of the Lord, 1413, 1607; the signification of land is various according to the series, 2571, 3368, 3379, 8732; the new heaven and new earth, sig. the church in general and in particular, 2117–8. Why the ancients prostrated themselves to the earth in worship, 2327; the people of the land sig. those who are of the spir. church, 2928; earth, the church, 3355, 4535(2); a new heaven and new earth, a new church internal and external, 3355(4), 4535(2); the land, things rational, which being illustrated by the Lord, are appearances of truth, 3368, 3404; land of the shadow of death, the state of those who are in ignorance of good and truth, 3384(2); the searchings of the earth, sig. the truths of the church, which are called strengths of the mountains from power from good, 4402 (7); land sig. the kingdom of the Lord, and the church, 4447(2), references, 8011, 9643(6). The lower earth is the region under the feet, where well-disposed spirits are, before they are elevated into heaven, 4728; the lower earth is under the feet and soles of the feet; it is inhabited by those who are natural; 4940–4951; a very great part of Christians are sent into the lower earth, because they are natural, 4944; land sig. the church, the reason, 5577; the lower earth or land is described as to its situation, and by what hells it is encompassed, 7090; that there is a lower earth, shown from the Word, 7090; the vastation of what is false has place there at this day, 7090(3); the land which appears where they are who are in falsities from evils, and where they are cast down into hell, 7418; the lower earth is encompassed by the hells which infest, 7240; the earth swallowing them up, sig. a falling down into the hells, 8306; land, in the supreme sense, the Divine, 8732; the land sig. the church; from the most ancient times the church was in the land of Canaan, references, 9325; the regenerate man in particular is the land, references, 9334; to create a new heaven and new earth is to establish a new church, 10373; ground sig. the church, from the reception of seeds and from growth; land, the church, from the nation dwelling there, 10570.

EARTHEN VESSEL sig. falsity which does not cohere with good, 10105(8).

EARTHQUAKE sig. a change of state in the church, 3353(2)–3355; as to good and truth, 4779(7).

EASE. Happiness does not come from a life of ease or idleness, 454, 6410; those who have lived a life of ease, in the other life induce oppression in the stomach, 5723; they think what is filthy, often what is scandalous concerning the holy things of the church, 6310; Pharaoh said they are idle sig. not enough infested by falsities, 7118.

EAST (*oriens*) sig. the celestial, 306; charity, 1290; clearness, 1453; cel. love, 1593; what is meant by the north, the south, the east, and west, 1605, 3708; the east sig. the Lord, 101, 398; charity from the Lord, 1250; an east wind sig. the dispersal of evil spirits, 842(2). East sig. Jehovah Himself as to love, 1451; good which is lucid and perfect, 3708; east wind, a medium of destruction, 7679; the land of the east sig. charity towards the neighbor, or a life according to the precepts of the Lord; the Syrians, or sons of the east, those who are in the knowledges of good and truth, whence they were called the wise, 3249; east and west, states of good; north and south states of truth, 3708; the sons of the east, the knowledges of good and truth, 3762(4); in the opposite sense, the knowledges of what is false, 3762(6); the wind opposite to the east wind, is the wind of the sea or west wind, 7679, 7702; see WIND; the east, the Lord, because He is the Sun of heaven, which is always in its rising, and never in its setting, 101, 5097(2), 9668; hence, east sig. a state of love, 1250, 3708. See SUN. The wise men from the east knew the sig. of their gifts to the Lord, this was the principal knowledge of those times in Arabia, Ethiopia, and other countries, 10252(6); that knowledge perished first with the Israelites, afterward with the rest, 10252(6).

EAST WIND (*eurus*). See WIND and EAST. It sig. what is of lusts and their fantasies, 5215(3); a means of destruction, 7679; vastation and temptation, 7679(2); destruction of falsity, 8201.

EAT, TO. To eat sig. to live, 270; eating corresponds to the acquisition of knowledge, 1480; taste and appetite to the eagerness for knowledges, 1480; to eat sig. to be communicated and conjoined, 2187; it has same sig. in the Holy Supper, 2187(4), 2343; the sanctified things of the sacrifices which were eaten sig. communication, conjunction, and appropriation; 2187, 2343; to eat sig. the appropriation of good, to drink the appropriation of truth, 3168; eating and drinking in the Holy Supper sig. appropriation, what is meant by eating worthily, 3513(2); feasts and repasts amongst the ancients sig. appropriation and conjunction by love and charity, 3596(2), 4735(3); eating and drinking in the Lord's kingdom sig. appropriation of good and truth, 3832; eating and drinking Matt. xxiv. 38, sig. appropriation of evil and falsity, 4334(4); eating, the appropriation of evil, 4745; after they had decreed anything the ancients ate together, why, 4745; to eat, to consume, 5149, 5157; to be conjoined, 5643; to eat together, enjoyment, 7849; to eat the passover, to be consociated, 8001; see PASSOVER. To eat and drink sig. instruction concerning good and truth of worship, references, 9412; to eat, conjunction and appropriation of good, references, 10686; to eat fat and blood, profanation of Divine truth and good, 10033(6); to eat the flesh of the sacrifice, appropriation of spir. good, 10106, 10109; eat the bread, appropriation of cel. good, 10107, 10109.

EBER was a nation called from Eber as its father, the Hebrew nation; he rep. the worship, in general, of the Second Ancient Church, 1342; see HEBREWS; Eber and his sons in a series rep. the Second Ancient Church, 1217–21, 1235–50, 1342–75.

EBONY. Horns of ivory and ebony sig. exterior goods which are of worship or rituals, 1172; mentioned, 2492, 2596, 5563.

ECCLESIASTICAL, 575. The things of heaven are called ecclesiastical, 10789–10806.

EDAR. The tower of Edar, 4599.

EDEN. The garden in Eden, eastward sig. the intelligence of the cel. man, 99, 398; a garden, intelligence, Eden, love, 100, 305–6; the garden of Eden. intelligence from good, 9863(3). Eden treated in series, 98–313. To him who would be wise from the world, things of sense and of knowledge are his garden; the love of self and of the world are his Eden, 130. The trees of Eden sig. perceptions, 102–6, 2588(15); in opposite sense, external and internal knowledges of the Word profaned by reasonings, 130. The Most Ancient Church called Man or Adam was in the land of Canaan, consequently the garden of Eden was there by which is sig. the intelligence and wisdom of the men of that church, 4447(2). The regenerate man as to goods is compared to Eden, as to truths to the garden of Jehovah, 5376(7).

Edom. See Esau. Edom sig. the Lord as to His Human Essence, 1675; the good of the natural to which are adjoined doctrinals of truth, 3322; in the opposite sense the evil of self love to which falsities are adjoined, 3322(7). Edom sig. The Lord's Human Essence, 2025(2); the Divine good of the Divine natural, 3300, 3302, 4241; the Divine Human, 4642, 4645–6, 4648, 4650. Edom named from red, sig. good to which are adjoined the doctrinals of truth, 3320; in opposite sense, the evil of self-love, 3322(7, 8); also those who despise, reject, and vilify spir. goods and truths, 3322(9). Kings of Edom sig. the chief truths in the Lord's Divine Human, 4650; dukes of Edom principal doctrines or truths of good, 4647–51.

Education. The nations were variously educated, what one imbibes from infancy the Lord never breaks but bends, 1255; of infants in heaven, what is its quality, 2289–2309, see Infants; how very bad the education of infants in the world is, from experience; respecting boys fighting, and their parents encouraging them, 2309; in what manner infants and boys are initiated into the good of love, and the truth of faith, 3502, 3512, 3518(2)–19. See Truth and Good, Instruction.

Effect. See Cause. Effects in the external are from causes in the internal, 1568; they are rep. of uses which are causes, 1808(3), 2991; the first of the effect, 3298; the end is the inmost of all effects, 3562; the internal cause not perceived, 3630, 4073(2); effects called generals, 4104(4); the end is the all in the cause, this the all in the effect, 4667(2), 5116(3), 6275; the effect is the containant of the end and cause, 9824(2), 10076(3).

Efflux. See Influx. It is a universal law that influx adapts itself to efflux, if efflux is checked influx is checked, 5828(3).

Effort or Endeavor. There is an effort continually in good to restore the state that truth may be subordinate, 3610(3); it produces acts and motions, 3748(2); in natural things it is from the spir. world, without which nothing would exist which does exist, 5173(2); the sphere of effort to do evil is perpetual from the hells, and the sphere of effort to do good from the heavens, between them there is equilibrium, that man may be in freedom, 8209; in the hells there appear ebullitions, which are endeavors to emerge, 8273(4); hell is in the perpetual endeavor to destroy heaven, 8295. Effort in man is called will, effort acting is called action, 10738(4).

Egg. When a man is regenerating, spir. life proceeds from whatever age, which he runs through as from an ovum or egg, 4378–9, 4383; the soul in the ovum, 3570(4), and in the womb forming the body, 3633.

Egypt. Pharaoh and the Egyptian sig. the sensual and knowing faculty, 31, 120; external knowledge, 1163–5, in good and opposite sense, 1164–5, 1186; Egypt sig. external knowledge of memory, his sons, rituals arising therefrom, 1194–1198; knowledge, 1402; the science of knowledges, 1459; the learning of knowledges, 1462; learning in general, 1462(5); things of learning which pervert, whence come falsities and evils, 1462; the learning of knowledges eagerly desires knowledges of heavenly and Divine things without any further end, 1472; the sojourning of Abraham in Egypt, the Lord's instruction in boyhood, 1502; the 430 years of the children of Israel in Egypt are reckoned from Abraham's sojourning there, 1502, 1847; the river of Egypt, the extension of things spiritual; the river Euphrates, the extension of things celestial, 1866; why the sons of Israel borrowed of the Egyptians vessels of gold and silver, 2588(16); they who are in faith separate from charity cast themselves into evils and falsities; rep. by Cain and Abel; by Ham, and by Canaan; by Reuben, and by the Egyptians, 3325(11); the gods of Egypt sig. falsities, 3325(12); Egypt in a good sense sig. outward knowledges which are of the church, 4749, 4964–7, 6004; an Egyptian man sig. natural truth, 4967; Pharaoh, king of Egypt, the new natural state, or the new natural man, 5079–80; consequently, it is the interior natural, 5080, 5095; Pharaoh, the natural in general, 5160; the things which were done in Egypt rep. those things which belong to the church, which things were afterwards written in the Word, 5275; the land of Egypt, the natural mind, 5276–8, 5280, 5288–90, 5299, 5301–2, 5341, 5356, 5510, 6147, 6152; Egyptians with him, sig. knowledges which are perverted, 5700–1; they turned them into things magical; they abominated whatsoever things were of the Hebrew church, 5702; Jacob went down into Egypt, sig. natural truth must be initiated into the knowledges of the church, 6004; Pharaoh, the knowledge of the church in general, 6015; also the natural in general, 6015(8); to the end of Egypt, sig. extension of the natural, 6147; horses of Egypt, knowledges from the intellectual, 6125. In Genesis the coming of Jacob and his sons into Egypt rep. the initiation of the truths of the church into knowledges, this is essential in the establishment of the church, the assaulting and infestation of these truths now rep. in Exodus by Pharaoh and the Egyptians afflicting the sons of Israel, 6639. Pharaoh or king of Egypt in general rep. what is contrary to the truths of the church, or falsity, 6651, 6679, 6683; Pharaoh and Egypt sig. knowledges contrary to the truths of the church, because the Egyptians turned the representatives of the church into magic, 6692; the hieroglyphics and magic of the Egyptians, 6692(2); the river of Egypt is falsity, 6693; the daughter of Pharaoh, or the daughter of Egypt, a religion from false knowledges, 6729; the affection of knowledges, 6750; the Lord, when an infant, being brought into Egypt, sig. that he was first to be initiated into the knowledges of the church, 6750(2); the first-born of the Egyptians, sig. faith without charity, 7039; their being cast into the Red Sea, sig. into hell; after the truths which are of faith were taken away from them, 7039(2); the Ancient Church among the Egyptians had been representative, is evident from their hieroglyphics and magic, 7097; they who are in faith alone, and in evil of life, are they who infest the well-disposed in the other life; these are also meant by the Egyptians, 7097(3); Pharaoh sig. those who infest, 7126; by falsities, 7107, 7110, 7126, 7142; Pharaoh, when called king of Egypt, those who infest by mere falsities, 7220, 7228; the land of Egypt, with respect to the sons of Israel, sig. where they are who are infested, which is the lower earth; and with respect to the Egyptians, the hells which are near the lower earth, 7240; land of Egypt, infestations, 7278; Egypt is called the son of the wise from possessing knowledges of the things of wisdom, 7296; the waters of the river of Egypt, falsities, 7307; they who profess faith alone, and live a life of evil, are specifically meant by the Egyptians and Pharaoh; who they are who infest, 7317; the miracles in Egypt sig. the successive states of falsity and evil of those who infest, 7465; the house of Pharaoh, of his servants, and of his people, all things which are in the natural mind, 7353, 7355, 7648; Egyptians sig. those in faith alone and who care nothing about the life of faith, 7502(4); first-born of Egypt slain, sig. faith without charity damned, 7766, 7778; the reason why the first-born of the Egyptians sig. that faith, is because they turned the knowledges of the truth of the church into magic, 7779(4); why the Egyptians sig. those who are in the science of faith, and in a life of evil; or in faith separated from charity, 7926; Egypt, and the house of bondmen, spir. captivity, 8049; Pharaoh, those who are in falsities from evil, or those who are in damnation, 8132–8; Egyptians, those who are in persuasive faith; in the other life, they are in falsities from evil, and in hell, which is the Red Sea, 8148(4); the horses, the horsemen, and the chariots of the Egyptians, and of Pharaoh sig. the doctrine of falsity, of faith separate from charity, 8146–8; see HORSES; to be brought forth out of the land of Egypt, from hell, 8866; strangers in the land of Egypt sig. that they were guarded from evils and falsities, when they were infested by infernals, 9197; Egypt sig. knowledges in both senses, 9340, 9391(8); the scientific natural, 9391(8); in Egypt there was the Ancient Church; there they had representatives and correspondences among their principal knowledges, thence came the golden calf, 9391(7); to make to go up from the land of Egypt, to be elevated from external to internal things, consequently to be led by the Lord, 10400; in the opposite sense, to be led by self, 10409; the Egyptians made idols and calves, when representatives were turned into things magical, 10407(3); in Egypt the church was representative; at length it became merely external, which was turned into magic and idolatry, it is natural, external, and infernal, references, 10437(3); it sig. hell because that land in the genuine sense sig. the natural and its knowledge, and the unregenerated natural is hell, 10156, 10659; Egypt is acquired knowledge, references, 9688(3); knowledge in the memory, 3048(3); outward knowledges, sig. by Egypt, treated of the correspondences of the natural with the spir. world, and of representatives, 4964; the Lord and others were brought to Egypt to represent instruction in these knowledges, 4964(3).

EIGHT sig. every beginning, because it is the first day of another week, 2044, 8400, references, 8421, 9227–8, 9296(6); also something else distinct from what goes before, 2866; eight in the Word sig. what is full and in all measure, 9659; it belongs to the celestial class, 10624.

EIGHTEEN, 1709.

EIGHTY the same as forty, sig. temptations, 1963, 4617, 7284.

EIGHTY-THREE, 7285.

Eighty-Six. Eighty sig. temptations, six, combat, ten, remains, 1963.

El. See Elohim, God.

Elam sig. faith from charity, 1223, 1227–8, 1667, 1685.

Elder (*senior*). Abraham's servant the elder of the house sig. the natural man, 3019–20; elders sig. the chief things of wisdom, and old men (*seniores*), wisdom, 6524; see Wisdom. Elders in the opposite sense, things contrary to wisdom, 6524(11); the intelligent in the spir. church, 6890. Elders sig. those who are primarily in intelligence of truth, primary or general truths, 8773; the chief truths of the church which agree with good, 9376; those in good from truths and in truths from good, 9404; elders of Israelites those in the external sense alone, 9421. Elders of Israel rep. cel. men, called wise, intelligent, knowing, 121, 6524, 6890, 7062, 7912; primary truths, 8578, 8681; chief truths which agree with good, 8902(16), 9376, 9404; twenty-four elders, all things of truth and faith in one complex, 5313(8), 9930(10).

Elder (*major natu*) sig. good, younger truth, 3296, 3494; what is external, because learned first, younger what is internal because learned afterwards, 3819; the chief things of wisdom and intelligence, 7912, 8578.

Eleazar and Ithamar sig. the Divine natural, 9812.

Elect. See Chosen, sig. those in the life of good and truth, 3755(5), 4060(9).

El-Bethel sig. a holy natural; Jacob first called the place El-Bethel, afterward Bethel to rep. first the making the natural holy, then making it Divine, 4559–60, 4583.

El Elohe Israel sig. the Divine Spiritual, El Elohe means God of Gods, El involves one thing, Elohe another, Elohim another; fully explained, 4402; God is named from truth and power, 4402(5), in opposite sense, falsity and power therefrom, 4402(11).

Elevated, To be, Elevation. See To Ascend, To Arise, Upwards, Interior. Truth elevated out of natural into rational, 3102(2); man is elevated by spir. and cel. things, 3171; elevation towards the Lord is actually effected, 6952(6), 6954; the interiors are actually elevated by the Lord, when man is in the good of faith and charity; they look upwards, but otherwise they look downwards, 6952(6), 6954; looking above self and below self, 7814–21; see Charity. They look above themselves, who are elevated by the Lord, 7816; influx and enlightenment is actual elevation of the interiors by the Lord, 10330; the interiors of man look downwards, or outwards by man, but are elevated upwards and inwards by the Lord, 10330(2).

Eleven sig. all, the reason, 9616.

Eli rep. Divine good and Divine truth proceeding from the Lord together, 6148(5).

Elias or Elijah sig. the Word, the miracle of the cruse of oil explained, 4844(12); Elijah same as John the Baptist rep. the Word, 9372(8), 9995(6); Moses and Elijah sig. all the books of the Old Testament, see Preface to Gen. xviii. (2); what is meant by the chariot of fire and horses of fire of Elijah, 2762; what by the words to Elijah and Elisha, "My father, the chariot of Israel, and the horsemen thereof," 2762(2); Elijah and Elisha rep. the Lord as to the Word, 2762(2), 5247(6); the spirits of the planet Jupiter are carried away into heaven by bright horses as of fire, like Elijah, 8029; how John the Baptist was Elias, 7643(10), 9372(10).

Eliezer sig. the good of the truth of those who are within the church, 8651.

Eliezer the Damascene rep. the external church, 1795–6, 1799.

Elim sig. a state of enlightenment and affection, thus of consolation after temptation, 8367, 8399.

Elisha. Elijah and Elisha rep. the Lord as to the Word, 2762(2), 4844(12); Elisha taking Elijah's mantle sig. Elisha continued the representation, 4763(7).

Elishah sig. rituals corresponding to internal worship, representatives of cel. things, 1152, 1156, 9466(3).

Elohim. See God. El or God was used with Shaddai, 1992(5); El Elohe means God God, or God of Gods, El and Elohe in the singular, Elohim in the plural, El and Elohim are used when truth is treated of, they sig. the Divine spiritual, El sig. truth in the will and act, or good of truth; Elohim in the plural sig. all truths from the Lord, hence angels are sometimes called Elohim or gods, El and Elohim sig. the Lord as to truth, also as to power, 4402; El in the original language sig. God, Bethel is the house of God, El Bethel is God the house of God and means the holy natural, and the Divine natural, 4559; El Elohim, El or God in the first place sig. there is one God and only one, God (*Elohim*) in the second place that He has many attributes, 6004; how the idea of many gods arose, 6003.

Eloquence. The odor of the sphere of eloquence, 1514; the affectation of eloquence and of erudition brings things into a shade, 6924.

Elparan. See Paran.

Embalm, To, after death, sig. to preserve; and rep. the preservation of the soul from being infected by any contagion of evil, 6503–4, 6595.

Embrace, To, sig. affection, 3807, 4351; also a more interior affection than to kiss, 6260–1.

EMBROIDER. Embroidered work from Egypt sig. external knowledge, 1156; embroiderer, acquired knowledge, embroidered garments, truths of acquired knowledge, these serve for objects from which the understanding may conclude truths, 9688(2), 9945. See 1232, 1464(4), 2576(7), 5319(2), 5620(4), 5954(5–7), 9466(3), 9915.

EMBYRO. Embryos or fœtuses have no sensation or voluntary action until the lungs are opened, 3887(2); are in the kingdom of the heart, 4931(3); their blood purified by the liver, 5183; their formation, 6491; the caul upon the liver sig. interior good of external man, 10031.

EMIM sig. persuasions of falsity, 1673.

EMINENCE. The idea of eminence over others closes the internal man, 10707; affection of truth with them not genuine, 2930(5); not heavenly, 6393(2), 6481, 7007(3); it is different when regarded as means not as end, 7820; Jews desired eminence over others, 10535.

EMPTY (*inane, vacuum*). See VOID. sig. where there is nothing of truth 7, 17, 4744(2).

ENCAMP, To. See CAMP.

ENCHANTMENTS. See SORCERIES, MAGIC. Enchanters, diviners, sorcerers, etc., sig. those who destroy the truths and goods of the church by knowledges perversely applied, 9189(8).

ENCOMPASS or Compass sig. to flow in, 115, 9847.

END. By the Lord and the angels nothing is regarded but ends, the end is the very life, 1317, 1645; the discourse of the angels, instead of ideas, has ends and uses, 1645; ends are loves, from which may be known the quality of the man, 1317; agreement or disagreement is according to the ends, or loves, 1568(3), 1571; ends are not changed, unless states are changed, 1318; life flows in only into ends; for ends are loves, the life flowing in is various in its existence, according to the ends, 1909(2); see CAUSE; end, when it denotes the extreme of the earth, sig. a little, 2936; ends are what make the spirit of man, 3425(3); ends cause correspondence or disjunction, 3425(2); the end is all in the cause and the effect; hence it is that the end makes man happy or unhappy, 3562; according to the end, all things which are beneath correspond agreeably, 3565; the Lord acts by ends and through them disposes intermediate things into order, thence is conjunction, 3565; ends evince what the quality of the man is, as good ends, that he is in heaven; evil ends, that he is in hell, 3570(3); the end is in the rational, and is there as a soul, to which a sort of body is provided from the natural, 3570(3); ends flow in from the voluntary into the intellectual, and make the life of thought, 3619; the kingdom of the Lord is a kingdom of ends and of uses, 3645; beasts have natural ends; men, who have only natural ends, have little of life, nor do they know what life is, 3646(2)–7; ends conjoin, 3679(7); the quality of the love, and of the life of man, is known in the end, 3796(2–4); a society of several who have one end, but speak and act differently, 4051(2); in heaven there is a sphere of ends, which are uses, from the Lord, 4054; there are some who regard no end of use. but only pleasures and friendships, 4054; man is man according to ends, 4054; ends are in the brain, 4054; ends determine all things appertaining to man, and bring all things into order; ends of good, according to the form of heaven; and ends of evil, according to that of hell, 4104(3); use is end, 4110; in what manner ends ascend, they are external and internal, illustrated by corporeal, spir. and cel. food, 4459(6); the end may be only one, and speech diverse, 5189; ends are represented by the beginnings of fibres, the thoughts thence derived by the fibres, and the acts by nerves, 5189(3); the ends of life are life itself, 5660(3); the end is to the cause, as the cause to the effect, 5711; see CAUSE; ends should become uses, uses effects, from which comes perfection, 1598; to see from principles, or from ends and causes, is to see from heaven all things that are below, 2572(3); when cel. and spir. good are one's end truth is conjoined with good, 3159; how ends produce cause and cause effect by administering means, 5131, 5608(2); things essential ought to be regarded as ends, not things instrumental, 5948; things essential perish in proportion as things instrumental are regarded as ends, 5949; to regard a thing as an end, is to love it above all others; the thing so loved reigns universally, and constitutes interior life, 4949(3); the end universally reigns; hence it is in all things of the thought and will, 6571; man is such as his end is, 6571(2); why the Lord's kingdom is called a kingdom of ends and uses, 6574 (3); the end is the love, 6935; where the end is, there is the first or ruling principle, 6936; all things depend on the end, because the end makes the man, 6934–8; the loves of self and of the world are good if they be regarded as means to serve the Lord and the neighbor, and not as ends, 7819–20; the love of uses as ends constitutes the spir. life of man, 8995(3); without an end there is no intelligence, end is the first of speech, thought is the second, speech itself the last, 9407(2); end, cause, and effect, 9473, 9994, 10076 (3); all things are kept in connection and form by regarding one end, 9828; that end is the Lord, 9828; the end makes the man, 10284, 10336(5); sig. all things and everywhere, 9666(3).

Endeavor, of the hells to destroy, 694, 1266–7, 1879; endeavor from the Lord, 1937(2); not from immediate influx, 1937(2); endeavor in plants and animals to produce, 3610(3), 3648, 5116(2); endeavor in nature is from spir. world, 5173 (3); by influx, 5116(2), 5173; from heavens and hells, 6477, 6657, 8209; this force or endeavor which is in action or motion is the spiritual in the natural, 5173(3); motion is continuous endeavor; in man endeavor is will, motion is action, 8911.

Enemy, Foe, or Adversary. Enemies are evils and falsities, or those who are evil, 2851, 8282, 8289; also hell, 2851 (13), 6365, 9930(4), references, 9954(3), 10019(4), 100219(5); what is meant by inheriting the gate of enemies, 2851(4); see Gate; they who are out of the church were called foes, haters, enemies, from spir. disagreement, 9255–6; foes or adversaries sig. the falsities of evil, 9314, 9330; to act as a foe, when concerning the Lord, sig. to avert the falsities from evil, 9313; enemies sig. evils; and when applied to the Lord, to avert them, 9314; enemies and those that rise up against sig. evils and falsities, 10481; enemies meet in the other life, 2481, 6893; to love enemies sig. affection of charity, 9174(4).

Engrave, To. Engraving on stones sig. the memory; consequently, what is impressed on the life, 9841–2; the engraving of a seal sig. a heavenly form in the memory, 9846, 9877; to engrave sig. to impress on the heart, 9931.

Enjoyment. Heavenly joy, 537–553; see Joy; the enjoyments of heaven indescribable, 545; adulterers who have the greatest enjoyment in them, 824; filthy enjoyments of the evil, 954; enjoyments and pleasures sustain man as food does the body, they are not denied him, 995; enjoyment grows viler as it approaches things external, 996; their delights from use, 997; man's spirit is greatly delighted to know; knowledge is his food, 1480; the natural is regenerated by knowledges of good and truth which are insinuated by suitable enjoyments and pleasures, 3502(2), 3512; truths have a place in the memory, according to the pleasure and enjoyment which introduced them, 3512; combat between the enjoyments of the natural and spir. man is temptation, 3928; the enjoyments of the natural man before regeneration are infernal, and are possessed by diabolical spirits, 3928(2); the enjoyments of evil and falsity and those of good and truth disagree, their difference, 3938(4); those in the former enjoyment do not know the latter, 3938 (5)–9; the goods of the external man are enjoyments, 3951(2); when these receive influx from spir. love there is a heavenly marriage, 3952(4); enjoyment from charity itself is heavenly reward, 3956; the enjoyment of a life of deceit cannot be changed after death, 3957(3); through angels from the Lord enjoyments and blessedness flow in with man who is in charity, 4027(2); the enjoyments of the old and new man, 4063(2), 4136(2); every age of man has its enjoyments, 4063(4); enjoyments of the evil, 4067(3), 4136(3), 4317(5), 4459(6), 10618(2), 10742; enjoyments introduce truths and reproduce them, 4205(2), 4301(3); hereditary evil is known by enjoyment felt when evil happens to another, 4317(5); the enjoyments of the good, their degrees, 4459(6), 4538, 5125(2), 5145(3); the enjoyments of love of self and the world, 4612(3), 4669; of conversation, 4804; of interior friendship, 4805; of natural things, 4940, 4946–7; of cruelty, 5057, 8293, 8318(2); of marriage love, excels that of other loves. 5053, 7038(2), 10170; food without enjoyment conduces little to nourishment, 5147(2); sensuous enjoyments should not rule, sig. by Pharaoh's baker hanged, 5139–68; honey sig. enjoyment, 5620, 6857, 10530; manna also, 5620(11); spir. enjoyment, 5639(2), 5648(3), 6073(2); angels modify man's enjoyments and bend them to good, 5992–3; infernal enjoyment itself is to destroy man both body and soul, 6192; enjoyment of doing good without recompense is heavenly, 6391–3; the enjoyments of the senses according to uses, 7038(2), 9996, 10236(7), 10470; evil cannot be restrained except by the misery of punishment prevailing over the enjoyment of doing evil, 7188, 8293; musical instruments correspond to enjoyments of spir. and cel. affections, 8337(2), 8339; the enjoyment of the spir. man is to be instructed in truths, and enlightened in things of the soul and spir. life, 8352, 8356, 8367–70, 8395; the enjoyment of pleasures is natural, spir. enjoyment sig. by manna, their relation, 8413, see explanation Exod. xvi.; truth without enjoyment sig. by Hebrew servants, 8977, 8973–91; maid servants sig. affection for truth from natural enjoyment, its nature, 8992–9005; enjoyment increases by doing good from the heart, 9048; the enjoyment of external loves sig. by sun setting, 9213; wild animal sig. enjoyment of external truths, 9276, 9335; evil enjoyments a snare, 9348(6); enjoyment is of love, freedom manifests itself in enjoyment, 9585–91.

Enlarge, To, sig. to enlighten, 1101.

Enlightenment. See Doctrine. The time is about to come when there will be enlightenment, 4402(3); it is from good by truths, 3094–8; there are two lights which give form to the understanding one from heaven the other from the world, 3138; the light of heaven illuminates the internal man and through this the external, 3138; it is through the good in man, as is the good such is the enlightenment, 4214(2); the evil are in fatuous light, 4214(2); how the natural mind is enlightened from the cel. of the spir. which is Joseph, 5208; the state of enlightenment described, 5221; enlightenment and refreshment thence arising, 2699(2); whence it is, 2701; all enlightenment is from the influx of the Divine into the natural, 4235; to give light sig. enlightenment, 8108; those are enlightened who desire to know truths for the sake of use and life, 6222(8); the enlightenment of those who study the Word, it differs according to the state of life, 7012; of those who are enlightened, 7233; the enlightenment of the understanding when the Word is read, 9300; those who read it from heavenly love are enlightened and collect to themselves doctrine thence; but they who read it from infernal love are not enlightened, 9382(2); when temptation is ended, communication with heaven is opened, thereby comes enlightenment and affection, 8367(2); revelation by enlightenment when the Word is read, 8780(2); enlightenment in the heavens is wisdom and intelligence from the Divine truth proceeding from the Lord, 9930; it is with those who, when they read the Word, are in the affection of truth for the sake of truth and the good of life, 10105(2); they who love truth for the sake of truth are in enlightenment, they who love truth for the sake of good are in perception, 10290; influx and enlightenment are actual elevation into heaven among the angels, and communication there from the Lord, 10330; they are enlightened and receive influx when they read the Word, who love truth for the sake of truth, thus who regard life as the end, and not themselves and the world, 10548(3), 10551(2); to those who are enlightened from the Lord by the Word, the Lord gives to understand truths, and not to believe things contradictory, exemplified by the passion of the cross, 10659(2); the understanding is what is enlightened, see UNDERSTANDING and WORD; they are enlightened from the Word who read it from the love of truth and from the love of life, but not they who read it from the love of glory, of fame, of honor, and of gain, 9382, 10548, 10551; he who wishes to be enlightened by the Lord should not appropriate doctrine which defends evil, if he does he cannot be enlightened, 10640(2); shown by doctrine of faith alone, 10640(2); who are enlightened, references, 10400(4), 10659, 10702–7, 10786–7.

EN-MISHPAT, see KADESH, or the fountain of judgment, sig. contention respecting truths, 1678(4).

ENMITY. See EVIL, HATRED, ENEMY. It is from the love of self, 9348(7); in a less degree from love of the world, 4997(2).

ENOCH rep. a heresy, 401–4; there were two Enochs, 485; Enoch rep. those who collected the representatives and significatives of the Most Ancient Church, 519, 521, 736, 920(4), 2896.

ENOSH. The church called Enosh, 438–9, 477(5), 502, 505, 1125, 7120.

ENTER-IN, To, sig. communication, 6901; what is meant by coming or entering-in to any one, see To COME; to enter-in and go out, sig. the state of life, which is the subject treated of, from beginning to end, 9927.

ENTHUSIASM. The visions of enthusiastic spirits, are full of persuasions and false principles, 1968.

ENTIRE or PERFECT sig. the good of charity, 1994; entire sig. without blemish, unspotted, 7837.

ENTRANCE and EXIT. Entrance and exit sig. state of life as to good and truth, thus as to worship, 9927.

ENTREAT Jehovah sig. humiliation from weariness, 7391; intercession, 7396.

ENTWISTING or PERPLEXED, or a thicket sig. natural knowledge, 2831(6); thicket or tangle sig. outward knowledge, 2831; what is perplexed originates in confusion, 8133.

ENVY (*invidia*). With how much envy evil spirits are affected and tormented when they see the blessedness of the angels, 1974; to envy sig. not to comprehend, 3410; it sig. turning away, 4702; it is an origin of diseases, 5712; those in love of the world envy others their goods, 7373.

EPHAH sig. good, 8540; the various measures treated of in the Word, the Ephah, 10136, 10262. See also MEASURE. Ephah (the proper name of a person) sig. the same as Midian, 3242.

EPHOD sig. a covering to external cel. things, the breast-plate a covering to internal cel. things, 9477; the ephod sig. Divine truth in the spir. kingdom, in the external form, into which interior things close, 9824; the ephod sig. priestly raiment in general, it is more holy than all other garments, 9824(2); the ephod with the robe sig. the spir. kingdom; the tunic, the uniting medium between the spir. and cel., 10005(2); the same as is signified by the veil in the tent, and by the neck with man, 10005(3).

EPHRAIM. Ephraim sig. the understanding of truth, 264; the intelligent, 870(2); the intellectual of the spir. church, Manasseh its voluntary, 3969(8); a new intellectual, 5354, 5347–5356; the intellectual of the church, which is Ephraim, is perception of what is true and good from the Word, 6222; Ephraim, the intellectual of the church, Manasseh the voluntary of the church, 6222, 6238, 6583–4; Ephraim, truth as to the intellectual, and Manasseh good as to the voluntary, 6234, 6238, 6267; Ephraim, the man of the external spir. church, Manasseh the man of the external cel. church, 6296–6300; why Ephraim was preferred to Manasseh in the blessing by Jacob, namely to rep. that the intellect or truth, appears first in time, 5354(13), 6269–6300; Ephraim rep. truth of the understanding, Manasseh good of the will, and their opposites, 10283(6–8), references, 10283(7).

EPHRATHAH or EPHRATH sig. the spir. of the cel. in a former state, 4585, 4594, see also BETHLEHEM; the spiritual celestial sense of the Word, 9406(4).

EPHRON sig. those who are capable of receiving the truth and good of faith, 2933, 2940, 2969.

EQUILIBRIUM. There is an equilibrium of all things in the other life, 592(2), 689; consequently that evil punishes itself, 696; the equilibrium begins to incline on the side of evil, at the end of the church, how it is restored, 2122; in what manner societies are then dissolved, 2129; the general sphere of the endeavor to do evil from hell, and of the endeavor to do good from heaven surrounds man; hence is equilibrium, and man's freedom, 6477; an equilibrium is maintained between the evil endeavors of evil spirits and the angels that man may be in freedom, 8209, see FREEDOM.

ER the son of Judah rep. falsities 4821–2, 4830; the falsity of evil, 4832.

ERECH rep. a variety of worship holy in externals but profane in internals, 1182–3.

ERECT. To go erect, sig. to look to heavenly things, 248.

ERNESTUS. Communication by an intermediate spirit given with him, and concerning ideas entertained by him of spir. things, 3749.

ERROR sig. to be adverse, 5625; Noah drunken sig. the church fallen into errors, their origin, 1070–1103; error from fallacies, 6400(3), see FALLACY, HERESY.

ESAU (*Esavus*) rep. the Lord as to His Human Essence, 1675; Esau and Jacob struggling in the womb, strife as to priority of good and truth, 3289, 3293; Esau, the Divine natural of the Lord as to good when first conceived, Edom the Divine natural of the Lord as to good to which the doctrinals of truth are adjoined, 3302; Esau and Edom, the good of the life of natural truth, 3300, 3305; Esau, natural good before the doctrinals of truth are adjoined to that good, also the good of life from influx out of the rational; Edom, the good of the rational, to which are adjoined the doctrinals of truth, 3322; Esau, in the opposite sense, the evil of self-love before falsities are adjoined; Edom the evil of that love when falsities are adjoined; each rep. those who from the evil of self-love despise and reject truths, 3322; Esau, the affection of natural good, or good of life, 3300, 3305, 3309, 3494; the good of infancy, and thence of life, or what is the same thing, the good of the natural, 3504; Esau was so named from being hairy, Edom, from being red, Seir, from being hairy, 3527(2); Esau was meant when Isaac blessed Jacob, 3576; Esau and Jacob, after the natural of the Lord was glorified, rep. His Divine natural as to the Divine good and truth, 3576(2); Esau, the good of the natural, how made Divine, how regenerated, 3490–3623; the truth of good, 3677; natural good, 3678–88; Esau rep. cel. good in the natural, 4239–71; natural Divine good, how conjoined with the good of truth, rep. by Jacob, 4336–4402; the Lord's natural Divine good and all its order described by the names, Gen. xxxvi., 4639–51; Esau rep. the good of the Lord's natural in infancy, and when this was made Divine, the Divine good of the Divine natural of the Lord, 3599(2); Jacob putting on the person of Esau was for the sake of primogeniture and benediction, which also he took away, 3659(2), see JACOB; Jacob sig. the good of truth, Esau the truth of good, 3669, 3677; the field of Edom sig. the Divine truth of the Lord's natural, 4241; Esau, the Divine good of the Lord's Divine natural, 4641; Edom, the Divine Human of the Lord, as to what is natural and what is corporeal, 4642. The leaders of Edom sig. those who are in the life of evil from the love of self, 8314. The nature of the truth of good and the good of truth which Esau and Jacob rep., shown by examples, 3688(2); Esau, cel. natural good, 4239–40, 4242, 4247, 4262; Esau, the evil of self-love, 5135(7).

ESCAPE, To, sig. liberation from damnation by remains, 5899.

ESEK. The well Esek or contention sig. denial of the internal sense of the Word, 3427.

ESSE, or BEING. See WILL. The difference between esse, and existere, 2621; what is meant by state as to esse, and as to existere, 3938(2), 3404(2); the esse of a thing is the good of love, because it conjoins, and the non-esse where there is disjunction, 5002; the Divine Esse is the Divine Itself, the Divine Existere is the Human of the Lord; when the Divine Human of the Lord was made the Divine Esse, the Divine Existere is the Divine truth proceeding from Him, 6880; what is eternal is, and what is temporal respectively is not, 8939; esse is of the will, and existere of the understanding thence derived, 9282; Jehovah sig. the Divine Esse, Lord the Divine Existere, 9297(2); esse and essence, 3237;

the esse is from the father, existere from the mother, 3299, 10125(2); the Lord is infinite in respect to esse, and eternal in respect to existere, 3701; the idea of the Most Ancient Church respecting the Infinite Being and Infinite Existing, 4687(2), 4724; love is the very being and life of man, 4727(2); being is of good, existing of truth, therefrom, 4814(3); the Divine Esse and Existere itself is above all comprehension even of angels, but is revealed in the Divine Human, 5110(2); Jehovah presented Himself as He is, a Divine Man, 5110(3); good is the esse of a man's life, but not truth except so far as it exists from good, 9995(2); all perception, life, existence, and subsistence are from the First which is Esse and Existere of itself, 6040; all things are from the first Esse in an order that it may be present in the derivatives both mediately and immediately, thus alike in the last of order as in the first, 7004(2); the Divine Itself is the Esse of all things, truth thence is the Existere of all things, 7796, 8724, 9481(3); the Divine good is the Esse itself, and Divine truth the Existere therefrom, 8988(3); the esse or soul is from the father, 9954(11); truth has its esse from good, and good its quality from truth, 10555; the Esse of the Lord's life was the Divine Itself, the Existere was the Human, these like soul and body constitute one Man, 10738.

ESSENCE. The Lord's Divine Essence was Jehovah, the Human Essence was made Jehovah, 1729(2), 1733(2), 1736–7; they were united, 1988(3), by truth and good, 2004; the union was reciprocal, 2004(2); the difference between union and conjunction, 2004(3), 2011; all good and truth come from the Lord's Divine Essence by His Human Essence, 2016(2); their union effected gradually through the whole course of His life in the world, 2033; this union had in view His conjunction with the human race, 2034; the Lord's inmost joy was to see the salvation of the human race in His union with the Father, 2034(3).

ESSENTIAL. Things essential ought to be regarded as an end, not things instrumental which are subservient, 5948; things essential so far perish, as things instrumental are regarded as an end, 5948(2); in the created universe there is not anything essential in itself, what is essential is only in the Lord, who is the Esse or Jehovah; all things else are instrumental, 5948; if things essential are regarded as an end, there will be things instrumental in abundance, 5949; charity is the essential of the church, 4680(2), 4683; there are two essentials of the church, first, the Lord's Human is Divine, second, love to the Lord and charity constitute the church, 4723, 6587(3), 7233(3), 10038(8), 10356, 10361, 10366, see HUMAN, CHARITY.

ETERNAL. Being and living can only be predicated of what is eternal, consequently of the Lord; in them is eternity, consequently the Lord, 726; the idea of angels concerning eternity, 1382; man can never comprehend what is from eternity, consequently nothing of eternity; but the angels can, because to them what is eternal is infinite as to existere, 3938(2), there are two states, namely, a state as to esse, and a state as to existere; the state as to esse corresponds to space, and the state as to existere to time, 3938(2); in the Lord is the infinite, consequently the esse, but what is eternal is not in Him, but from Him, consequently the existere is from Him, 3938(2), 3404(2), 3701, 3938(2), 5264; days of eternity sig. those who were of the cel. church, consequently the Most Ancient, 6239(3); those who think of God what He had done from eternity before creation; there are two statues which swallow them up, 8325(3); eternity is predicated of the Divine cel. or good, and generation of the Divine spir. or truth, 9789; the ordination and providence of the Lord in the regeneration of man is eternal, because to eternity, all things of the Lord are eternal, 10048(2); what is temporary has no ratio to what is eternal, what endures to eternity is, what has an end respectively is not, 10409(3). Eternity of the hells, 967, 1327(3), 3402, 7541(3), 8622(4), 8637, 8991, 9683, 10243(2), 10284(2), 10596, 10749, see HELL. Some in the third earth believe their spirits existed from eternity, and were infused into the body at conception, they repent of having been in so false an opinion, 10315.

ETERNAL LIFE. Combat against evils necessary to attain eternal life, 59(2); entrance into eternal life, how man is raised from the dead, 168–189, 314–9; it is from the Lord alone, it is eternal happiness, 726, and is rep. by Asher, 3938–9; man in heaven perfected to eternity, 7541(3), the evil in hell to eternity, 7541(3); thought about eternal life, it elevates above the sensual, 6201(2), 6484(2); those who have little thought of it, 8981(3); all predestined for eternal life, none for hell, 6488; truths from the Word have eternal life as their end, 8941(2); to slay with guile sig. malice to deprive the neighbor of spir. or eternal life, 9013; eternal life infused mediately not immediately, 10578(3).

ETHOPIA, or CUSH. It sig. the knowledge of what is good and true, or of love and faith, 116, 117; those who possess cel. things, which are, love, charity, and works of charity, 349(2); Sons of Cush, they who make religion to consist in the possession of the knowledges of faith,

1132, 1168–1172; Cush, the knowledges of good and truth, whereby they confirm evils and falsities, 1163; Cush or Ethiopia, sig. interior knowledges of the Word, 1163–6, 1174–6; Ethiopia was a country of the Ancient Church, 1238(2); can the Ethiopian change his skin? Jer. xiii. 22, 23, sig. can truths and goods come from evils? 3540; Sons of Ethiopians, those in knowledges of goods and truths but who apply them to confirm evils and falsities, 9340(6); they had the knowledge of correspondences, 10252(6).

Eunuch, Matt. xix. 12, sig. those in heavenly marriage, 394; eunuch, the natural man as to good, 5081(2).

Euphrates, sig. knowledge which is the ultimate or boundary, 118, 120, 1585(3); to him who would be wise from the world, his river Euphrates is his entire knowing faculty which is condemned, 130; the river of Egypt sig. the extension of things spiritual; the river Euphrates, the extension of things celestial, 1866; Euphrates is the boundary of the land of Canaan, the last and the first; it sig. conjunction of good, 4116–7, 4454, 9828(4); the good of the rational, 9341; the significance varies according to the position from which it is viewed, 9341(3); it also sig. pleasure arising from the loves of self and the world, and the falsity confirming it by reasonings from the fallacies of the senses, 9341(4); also truths falsified and goods adulterated through reasonings from fallacies and knowledges therefrom which favor love of self and the world, 9341(7).

Europe, is where the Christian Church is now, 567, 9011(7), 9407(7); its worship will end with Jewish, 10497.

Eustachian Tube. In Mars and in Most Ancient Church this tube served as a means of carrying tacit speech to the inner ear, 1118, 7359–61, 10587.

Evangelization. See Gospel.

Eve the mother of every one that liveth, so named from the life of faith in the Lord, 281, 290; sig. the church, 287, 289; Eve named from life, 291, 476.

Evening. Evening sig. a state of shade, of falsity, of no faith; and morning a state of light, truth, and knowledge of faith, 22, 883, 1837, 2335; the spir. man whilst he is becoming cel. is the sixth day and evening of the sabbath, 86; evening sig. the dawn before the morning, 883; a state of a church ceasing to be a church, which is followed by its being no church; also a state of a church at its birth; but, in this case evening sig. twilight before morning, 2323, 5156; day commenced from evening, 860, 5156, 5270(2); evening in general sig. visitation, both of the faithful and unfaithful, 2323; an obscure state, 3056, 3197, 3693, 3833, 3949, 8750(2), 9787; also those things which are beneath, 3197; the state when there is spir. hunger, 5579; in the heavens there is morning, mid-day, evening, and twilight, evening is a state of non-perception in which they are not affected with good, 5962(4), 5964; in heaven there is evening and twilight, but not night, which is in hell, 6110(6); evening in hell is anxiety, 6110(6); between the evenings sig. the end of a former state, and the beginning of another; as well for those who are saved, as for those who are damned, 7844; evening, the end of a former church, or its vastation, and the beginning of a new church, 7844(3); evening and morning, the coming of the Lord, 7844(4); evening sig. obscurity as to truths, the enjoyment of natural loves, also the end of a former state, 8426(2); in the time of evening, in heaven, the spir. is in obscurity, and the natural in clearness, and contrariwise when it is morning, 8431; in a state of evening in the other life, they are remitted into natural enjoyment, 8452; evening sig. a state of light and of love in the external man, and morning in the internal; illustrated by the state of angels, and by reasons, and shown, 10134–5; when morning involves mid-day, evening involves twilight, 10135(4); between the evenings sig. evening and twilight, 10135(5); evening and night sig. the last time of the church, 10135(6); evening in heaven is a state when they are in the enjoyment of doing good in a large way, the state described, 8487(4).

Evil. See Sin. Before regeneration it appears as good, falsity, as truth, 21, 39, there is no life in them, 30(2); evil deeds called works of the night, 38; the Lord fights for man against evils and falsities, 63; the origin of evil is from the desire to search into the mysteries of faith from the senses and outward knowledge, 126–130, 190–3, 194–313; evil is from the proprium, 152–4, 164; see Proprium. The evil of all the churches is that they do not believe in the Lord or the Word, but in themselves and the senses, 231; how evil comes into man, 233; evil is from the will, 585. 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EXALTING. He has exalted sig. He has manifested His Divine in His Human, 8264.

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EXTINGUISH. See DIE.

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EYE. To have the eyes opened sig. a dictate from within, 212; the eye sig. the understanding, 2148, 2701; the intellectual which is of doctrine, 2572; to lift up the eyes, to think, 2789, 2829; to lift up the eyes and see, attention, 3198, 3202; dim eyes sig. no perception, here of things in the natural, because it does not correspond, 3493; weak-eyed sig. to be such as to understanding, 3820; the ear, in the supreme sense, providence; the eye foresight, 3869(3); see to SEE; to lift up the eyes, to perceive, 4083; attention, 4086; to lift up the eyes and see, perception and observation, 4339; correspondence with the eye and with light, 4403–4421; see LIGHT; correspondence of the sight of the eye with the understanding, and with truths, from experience, 4403–4421; the sense of sight corresponds to affection for understanding and being wise, 4404–9; the interior affections are manifested by the face, and the affections still more interior by the eyes, 4407; the sight of the left eye corresponds to the truths of faith; and the sight of the right eye to the goods of faith, 4410; the humors and coats of the eye, with their single parts, correspond, 4411; who have reference to the coat of the eye, 4412; the correspondence of the sight of the eye, and of light, with the understanding and truths of faith, 4523–4534; the ear is formed correspondently to the modifications of air and sound, and the eye to the modifications of ether and of light, 4523; the sight of the eye corresponds to intellectual sight and the truths of faith; and this because the light of the world corresponds to the light of heaven, 4526; to those societies which are in things paradisaical, 4528–9; to lift up the eyes sig. thought, intention, perception, references, 4988; to set the eye upon any one, influx, 5810; to set the hand upon the eyes, when man dies, to vivify, 6008; the eye, the understanding, the truth of faith, likewise falsity of faith, 9051; a mote in the eye, anything erroneous as to the understanding of truth, a beam in one's own eye, the huge evil of falsity, 9051(3); the sight of the eye is most gross and dull, 9577(2); the eye of Jehovah the presence of the Lord's Divine in the truths and goods of faith and of love, 10569(2); the eyes, understanding and faith, references, 10569(2); the left eye sig. the intellectual, the right eye, its affection, 2701(2), 8910(5); eye sig. understanding, 8707; the intellectual, 9058–9, 9061; right eye of a worthless shepherd, knowledge of good without understanding and perception of it, because applied to falsity, 10061(4); understanding and faith of falsity from evil, 10061(5); further references in 5313(7), 9051, 9957(2), 10031(2), 10569(2). Visions seen by eyes of the spirit, not of body, 9577, 9814(2). Spirits can see things of natural world through eyes of man who is in vision, 1880(2), 1954(2), 2309, 4415, 9791, 10813; the eye itself is nothing but the sight of his spirit led forth abroad, 1806; it does not see of itself but the spirit sees by it, 3679(3); the pleasure and enjoyment from sight are not from the eye but from the mind, 4301(3); it is the noblest organ of the face, adapted to modifications of the ether, 4407, 6013, 6057.

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FIBRE of female sex, will rules in them, 568(2); the exterior memory is formed in the substances which are the beginnings of the fibres, 2487; how the organs of body are formed from vessels and fibres, 3347; regeneration likened to insertion of new fibres, 3470(3); fibres, truths, 3570(4), 3579, 4149(2), 4926, 5435, 5951(2), 5954(2), 9154(2); ends are rep. by the beginnings of fibres; thoughts thence derived by fibres, and acts by nerves, 5189(3); fibres sig. the inmost forms proceeding from good, nerves sig. truths, 5435; see NERVE; how the case is with truth and good together, or with faith and charity, illustrated by fibres and vessels; fibres into which the spirit flows, and vessels into which the blood; also, that good has its form, thus its quality from truths, 9154(2); see FAITH.

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the fire of the evil is turned into cold, 825, 1528; the fire of sulphur sig. falsity from the evil of the love of self, 2444–7; fire sig. evil, smoke, falsity, 2446(3); heat in hell See COLD. Love is fire; life is actually from the heat thence, 4906; eternal fire is lust for evil and hence torment, 5071; it is not torment of conscience, nor elementary fire, 5071; vital fire with man is from love, 5071(2); there are two origins of heat or of fire, the sun of the world, and the sun of heaven; fire in the Word is love in both senses, 5215(2); to be blasted with the east wind sig. what is full of lust, 5215; the fire on the altar perpetually burning sig. the love and mercy of the Lord, perpetual and eternal, 2177(4); fire, the good of love, 2799; vital heat is love, and is meant by sacred fire in the Word; infernal loves are meant by the fire of hell, 6314; fire and flame sig. divine love and likewise the divine truth from the Divine good of the Lord, 6832; fire and flame, in the opposite sense, sig. filthy loves, 6832 (8); the Lord appeared to the Israelitish people on Mount Sinai, according to their quality; thus in smoke, a cloud, and thick darkness, 6832, 8814, 8819, 10551; see LOVE; vital heat is from the sun of the spir. world, 6832(3,10); the quality of the Divine love of the Lord is manifest from the fire of the sun in heaven; if that fire or love should fall into any one, even into an angel of the inmost heaven, he would perish, 6834, 6849; on this account the angels are veiled with a suitable cloud, 6849; the sacred fire of heaven and the fire of hell are vital fires, which are of the loves, 7324(4); see HEAT; the inhabitants of Mars know how to make fluid fires, from which they have light at the time of evening and night, 7486; fire is the evil of lusts, hail is falsity thence; fire is named where hail is, 7575; roasted with fire, sig. the good which is from love, 7852; fire, temptation, 7861; the residue of the paschal lamb kept to the morning to be burned with fire, sig. a mediate state to the end by temptations, 7861; what is meant by a pillar of fire by night, 8108; see PILLAR; fire sig. love, references, 8820; burning sig. injuring or the extinction of the good of love, 9055; to kindle a fire sig. to consume truths and goods by lusts, 9141(4); fire, anger, 9143–4; in what manner the will communicates its fire with the understanding, 9144(2); the Lord appears to every one according to his love, as a creating and renovating fire to the good, but as a consuming fire to the evil, 9434(3); a devouring fire sig. the fire of lusts from love of self and love of the world, strange fire in the censers sig. worship from a love other than heavenly, 9434(5), 9475(2); the fire of the altar rep. Divine love, thus love from the Lord, and strange fire rep. love from hell, 9965, 9475(2). To burn upon the altar, sig. the unition of the Divine Human of the Lord with Divine good, 10042, 10053; an offering by fire to Jehovah, sig. what is from the Divine love, 10055; fire and brimstone sig. the evils of the love of self and the world, 9348(9); strange fire in the censer of Nadab and Abihu sig. doctrine from a source other than the Word, 9375(2); burning with fire sig. consuming with the evils of self love, references, 10038, 10283(6), 10362(2), 10413, 10463, 10478; fire sig. love in both senses, 10115; references, 10133(3); the Divine love, 10034; heavenly fire, love of Lord and the neighbor, infernal fire, love of self and the world, 10747; the Divine love is seen as a fiery appearance around the Lord in the spir. sun, 10809.

FIREBRAND sig. wrath, 6952(6).

FIRST. See PRIMOGENITURE, PRIMARY. Nothing exists which can subsist from itself, but only from another, and at length from the First, 4044, 9128(3); last and first sig. what is perpetual; in the supreme sense, what is eternal, 4901(4); first sig. beginning, 7887, 7891; first and last sig. all and each thus the whole, 10044(5), 10329 (4), 10335; all things good and true are from the First, but not evil, 9128(3); all things regard Him as the First from Whom and the Last to Whom, 3382(2), 4523(3); see ESSE; the Lord is First and Last, 4901 (4); in the Word the things which are first sig. all the rest in their order, 9416; see ORDER; the good of faith is first, references, 8080(2); charity is first, references, 8080(2).

FIRSTLINGS, FIRST-BORN, or FIRST-BEGOTTEN. Firstlings of the flock, sig. what is of the Lord alone, 352; the Lord alone is the First-born or the First-begotten with respect to his Human essence, 352, and as to Divine spir. love, 3325; the first-born of Egypt, and first-born of the maid-servant who is behind the mills, sig. the doctrine of faith and charity perverted by outward knowledges, 3325(12), 4335 (3), 7780; see PRIMOGENITURE; there was a controversy amongst the ancients which was the first-begotten, whether truth of faith, or good of love, 3863(2), 9224, references, 9224(2); in the spir. church faith or truth is the first-born, explained, 8042; the first-born of Egypt shall die, sig. condemnation of faith separate from charity, 7778; of falsified truth, 7778(3), 7779–81; first-born of Egypt, falsified truths of faith, 7948–50; faith separate from charity, 8086–7; of Israelites, truths of faith, 8080; to redeem first-born sig. not to ascribe the truths of faith to the Lord, but the goods of charity, 8080; charity is first-born not faith, references, 8080(2); the law regarding the first-born was enacted to prevent them from sacrificing their sons, 8080(4); first fruits and first-born given to Jehovah sig. to ascribe good and truth of faith to the Lord, 9223–4.

First-Fruits sig. all goods and truths are from the Lord and should be ascribed to Him and not to self, 9223–4, 9300; first month, day of first-fruits, day of waving the sheaf sig. a state of innocence, 10132(13), 10083.

First-Heaven, the ultimate or lowest heaven, 544. See Heaven.

Fish sig. faculties of knowing, 4042; outward knowledges, 991, 2702(15), 7318, 9050(10), 9755(10); lower things of reason, or man's thought from sensuous knowledges, 991, 3309(3); knowledges under the general, 6693(4); truth of the natural, 6394, 7852(2); knowledge of truth, 7318; whale, water serpent sig. knowledge in general, 7293.

Fishers sig. those who trust in things of sense alone, and thence hatch falsities, 991(2); those who teach from truths of the senses, 40, 3309(3); to fish sig. to instruct in the externals of the church, 10582 (6).

Fist. To smite with the fist sig. to invalidate truth either by common truths or falsities, 9025; fist, full power from common truth from literal sense, 9025(2), 9032(3)–3.

Fitches and cummin sig. outward knowledges, 10669(4).

Five sig. little, also remains, 649; few, 798, 1429, 2266–9; disunion, 1686; some or a part, 4638; a little and something; remains like ten; its signification depends on the relation to the numbers from which it is composed, 5291; five also sig. much, like ten, why its sig. varies, 5708; remains, 5894, 6156; much, 5956, 9102; all things of one part, 9604; as much as is sufficient, 9689; when five relates to what is long and broad, it sig. the same thing as equally, 9716; the sig. of various multiples of five, 9716; to the fifth year, when it relates to age, sig. a state of ignorance and innocence, 10,225, where signification of ages and numbers five, twenty, and sixty is shown, 10225; five hundred sig. what is full, 10253.

Flags sig. false knowledges, 6726, 6732.

Flame. See Fire and Heat. The flame of a sword turning itself sig. self love, 306, 309; the love of good is rep. by flame, and truths by lights, 3222; fire likewise flame sig. the Divine love of the Lord; flame the Divine truth proceeding from the Divine good of the Lord, 6832, 8914; flame, in the opposite sense, filthy loves, 6832(8). A flame was seen of various colors, by which is sig. cel. love, 7620, 7622; see Mars; light in the inmost heaven is flamy, because in good; but in the middle heaven white, because in truth, 9570; faces of flames sig. lusts, 1326(3); love to the Lord and charity toward the neighbor are as flame, 2231(2); they are rep. by flames, 3343, 3374, 3798, 3862, 4245; no angel can endure the flame of the Divine Love, 8644(2); its ardor is infinite, 8760(2); flame sig. mutual love, 9473.

Flax. See Linen, sig. desires, 25; truth of the exterior natural, 7601, 7604.

Flee. A fugitive and wanderer sig. not to know what is true and good, 382; to flee sig. to be separated, 4113–14, 4120; horror, 6950; they who are in evils and falsities in the other life, are not driven out, but flee of themselves, 9333(2).

Flesh. See also Body, Bread, Wine. Flesh sig. a vivified proprium, 147, 148, 149, 780, 3540; one flesh, 160–2; flesh sig. every man in general, specifically the corporeal man, 574, 661(3), 1050; which is of the will, 670; the voluntary of man, will, lust, 999; the most ancient people did not eat flesh, 1002; my bone and my flesh sig. that they are conjoined as to truths and as to goods, also the intellectual and voluntary proprium, 3812; flesh, in the supreme sense, sig. the proprium of the Divine Human of the Lord, or the Divine good; in the respective sense, the voluntary proprium of man which is evil, 3813, 4735; out of the flesh to see God, sig. from the vivified proprium, 3540(4); flesh, the good of truth, 6968; flesh, the Divine good of the Divine love, which is from the Divine Human of the Lord, and the reciprocal of man, 7850(2); flesh, the proprium in both senses, the Divine proprium which is the Divine Human, thus the good of His love to the whole human race, 8409; also the evil proprium, the evil of self-love and its lusts, 8409; flesh of quail or selav, sig. the good of the external, or natural man, 8431; flesh sig. Divine good and blood Divine truth in the Holy Supper, because from the Lord, 9127(4). The flesh of sacrifice, when burned outside the camp sig. evil of love, 10035; still it rep. what is holy in externals, when it was eaten, 10040; the flesh of sacrifice specifically rep. spir. good, the bread-offering, which was bread and cakes, cel. good, 10079(3), 10114; flesh, when it relates to man, sig. the proprium, 10283; when it relates to the Lord, the Divine good of the Divine love, 10283(14). All flesh sig. every man, 10283(14); spirit is life from the Lord, and flesh life from man, 10283 (13); eating the flesh of animals was regarded in itself as something profane, the most ancient people never ate flesh of animals. No one at this day is condemned for eating flesh, 1002–3; flesh torn which they were forbidden to eat sig. falsified good of faith, 9230; flesh, the good of love, 10035; the whole man is called flesh, 10044(2); the flesh of the sacrifice and burnt offering, sig. spir. good, 10079(3), 10114; to boil flesh sig. preparation of good for uses of life by truths of doctrine, 10105; eat the flesh of the ram, appropriation of spir. good, 10106; the body or flesh of the Lord, the good of love, 10521.

FLINT. Knives of flint sig. truths with which they were to be imbued, 2039, 2799(6). See CIRCUMCISION.

FLIGHT sig. the last time or the time of death, 34(2); removal from a state of the good of love and innocence, 3755(2); to put flight, removal, 9332–3. See CATTLE.

FLOCKS and FLOCK. A shepherd is one who teaches and leads to the good of charity; flock, those that are led and taught, 343, 415, 3772, 4713, 5913, 6778, 6786; flock, what is not good, 1565. Flock and herd sig. possessions or good things of the external man and their opposites, 1564–72. Flock sig. rational goods, herd, natural goods, 2566; flock, natural domestic good, 3518; droves of a flock sig. churches and doctrinals, 3767–8; to give a flock to drink, sig. to instruct by doctrine from the Word, 3772; flock sig. interior doctrinals, 3783; the flock of Jacob sig. genuine good and truth, 3993(4); the flock of Laban, good and truth not genuine, 3993(4); flock, interior natural good, 4244; flocks, interior natural good, herd, exterior natural good, 5913; cattle, sig. the goods of truth, 6016; cattle, truths productive of good, 6016, 6045; flocks and herds, goods from representatives and correspondences, 6048; flocks, interior goods; herd, exterior good, 8937; from an ox even to an ass, sig. exterior good and truth, 9134; even to cattle, interior truth and good, 9135; cattle, spir. good and truth thus interior, 9135; flock and herd, interior and exterior good, 10609(7).

FLOOD. See WATER, NOAH. The end of the days of the Most Ancient Church was the flood, 271; the sixth and seventh posterity perished by the flood, 307, 311–2, 579; see ANTEDILUVIANS, NEPHILIM; they were extinguished and suffocated as by an inundation not unlike a flood, 563, 607; their dreadful persuasions, 562–3, 736, references, 1035; they immersed the truths of the church in their lusts and so defiled them, 570–1, 581–6; the flood sig. an inundation of evil and falsity, 660–1; not a deluge, but the expiring or suffocation of those who existed there, 662, 805–11, 1034, 1673; flood sig. temptations and desolations, 705, 739, 756, 790; internal respiration ceased and external began, 1120; falsities inundated the church, 787–90, also lusts and falsities, 5725, 6853; the antediluvians who perished, 1265–72; they are covered with a kind of cloud rock, 1266, see, 311, 581; their persuasion that they were gods, 1268; their deadly influx, 1270–1; a little child drove them away, 1271; how their women were clothed, their children went before them, 1272; those before the flood not so evil, 1124, 1265; the flood was the final judgment of that church, 1850(2); its consummation, 2243(3), 2910; rep. by flood, 4057; was an inundation of evils and falsities, 4333–4(3), references, 4334(3); when the church is vastated as to their interiors they are in a kind of inundation, 4423; floods sig. falsities from evils, 8287–8.

FLOOD GATES sig. inundation of falsities or reasonings, 757; also temptation as to the understanding, 843–5.

FLOUR, FINE. Meal of fine flour is the spir. and cel., 2177; flour sig. truth from which is good, 7780; flour, fine flour, truth, 7966; truth from good, 9995. See MEAL.

FLOWER. The first flower of love, 828; the spheres of charity and faith are perceived as odors as of flowers, lilies, etc., 1519; there are atmospheres of flowers, 1621, 4528(3); habitations, the walls decorated with flowers, 1629; flower beds, and meadows with flowers, 3220, 3477; they are representative of the deepest arcana of wisdom, 3477, 3942, 4529; budding, producing leaves and blossoms sig. the first of re-birth, blossoms, things of wisdom, 5115; blossoming the state next before regeneration, 5116; the goods of faith, 5116; almond blossoms sig. interior truth from good, 5622(2); flowers, intelligence which is of truth from the Lord, 8369(3); the knowledges of truth, 9553; truth conjoined with good, 10185(3).

FLUCTUATION. When temptation is finished there is fluctuation between truth and falsity, 788–9, 848, 857; converted Jews fluctuate more than others, 788(2); fluctuations are doubts and obscurities, 851.

FLY. See INSECT. Flies sig. falsities of malevolence, especially in the extremes of the natural mind or the sensual, 7441, 7448–9, 7465, 9331(4).

FOE. See ENEMY. Foe sig. those outside the church who are in good and truth not genuine, 9255–6; falsities from evil, 9313, 9330.

FOLLOW sig. to be conjoined, 1737; to follow the Lamb is to be in innocence, 3325(5); to follow the Lord sig. to be in charity, 10087(4).

FOOD (*cibus*). The food of the cel. man is cel. things, of the spir. man spir. things, of the natural man natural things, these are chiefly knowledges, 56–9; goods and truths are the genuine food of man, the enjoyments of evils and the pleasures of falsities are the food of death, 677–81; see ENJOYMENT; food in the other life is whatever comes forth from the mouth of the Lord, 681; food sig. enjoyment, no one is forbidden the enjoyment of pleasures, but he should govern them from use, 995; external enjoyments compared with internal are relatively vile, 996; the food of spirits and angels is the knowledges of good and truth, and good and truth themselves, 1460(3), 6159; cel. food, the good of love, spir. food, truth of faith, on these foods the angels live; reason and knowledge are the food of good spirits, lastly comes corporeal food, 1480; the food of evil spirits is what is contrary to wisdom, intelligence, and true knowledge, which is every falsity; unless permitted to vilify and blaspheme the truth they cannot live, 1695; what food is, 1695; spirits have not taste, but in its place the appetite of knowing, which is their food, 1973–4; the food of the spir. man is to know, 3114; see also Bread, Eat, Taste. Straw for camels, sig. truths of external knowledge, which are the food of the natural man, 3114; the soul gives appetite and enjoyment, the foods thereby introduced serve various uses, not all for appropriation into the blood, 3570(5); it is similar with the rational and the natural, 3570(6); in what manner ends of eating ascend, shown by the nourishment of the body and mind by corporeal, spir., and cel. food, and their correspondence, demonstrated, 4459(6); what it is to be in externals and in internals, 4459; spir. food is knowledge, intelligence, and wisdom, 4792; it is cel. and spir. good, 5147(3); those things are food which nourish the internal of man or the soul, they are goods and truths, in general all things which are of use, 5293; food is truth adjoined to good, 5340, 5342, 5346; spir. food, which nourishes minds, is everything of intelligence and wisdom, illustrated from experience, 5576(2); in the spir. world, as in the natural, when foods fail, they return into a state of hunger, 5579; food is the good of truth, and the truth of good, 5410, 5426, 5487, 5582, 5588, 5655; sustenance by food and drink is the influx of good and truth through heaven from the Lord, 5915; man better nourished when there is pleasant conversation at meals, 8352(3). The inhabitants of Jupiter prepare food not for taste but for use; they who prepare food for taste are luxurious and voluptuous, and have dulness and stupidity of mind, 8378; meat and drink nourish natural life, good and truth spir., 8562; spir. foods are knowledges of good, drink, knowledges of truth, 9003; food sig. wisdom and intelligence, references, 9527; the Divine good in act or exercise in the genuine sense is food, 5147(6); the food ground by the teeth sig. intelligence and wisdom prepared by the knowledges of truth and good in the natural, 9052; to prepare food on the Sabbath, to teach themselves by their own intelligence, 10362(2).

Foolish sig. those in truths but not in good, 4638(3).

Foot. The feet sig. things natural, 259, 2162. What is meant by washing, 2162(12); and what by the stool of the feet, 2162(10); to wash the feet sig. to purify those things which are of the natural man, 3147; a token of charity and humiliation, 3147(8); it was customary for travelers and sojourners to wash the feet, 3148; feet sig. the natural, 3761, 3986, 4382; to the foot of work, and to the foot of sons, 4382–3; the correspondence of the feet, of the soles of the feet, and of the heels, with the Greatest Man, 4938–52; the natural, thus things natural, correspond to the feet, the soles of the feet, and the heels, 4938; they who are natural dwell under the feet and the soles of the feet, 4940–51; to lift up the hand sig. power in what is spir., and to lift up the foot, power in what is natural, 5327-8; feet sig. the internal natural, soles of the feet, the middle natural, and shoes, the external, 6844(3); foot sig. the power of natural truth, references, 9054, 9325 (10), 9538; the things which are under the feet are the ultimates of the Word, and are called the place of the feet, and the stool of the feet, 9406; great toe sig. the intellectual in the outmost heaven. See Thumb, 10063; to wash the hands and the feet, to purify things internal and external, 10241.

Footstool sig. natural things as well sensual as scientific, and man's rational things therefrom, 2162(10); it sig. what is beneath heaven, thus the church, 5313 (3); truth Divine under heaven, such as the Word is in the literal sense, 9166(5).

Ford or crossing of Jabbok, sig. the first introduction, 4270.

Forehead sig. cel. love, also Divine love when spoken of the Lord, 9936; frontlets, love to the Lord, 9936(4); forehead, infernal love, 9936(5).

Foresight. The Lord foresees all things, and provides lest the human race should perish in eternal death, 393–4, 587, 598, 1755, 3686, 3688(3); for man's good so far as he suffers himself to be led by the Lord, 2679; the Lord's foresight is in all things to the most minute particulars; He governs and bends man in freedom, 3854, 4136(2), 4383; Jehovah hath seen sig. foresight, 3863, 3869(3); to remember and to hearken sig. foresight and providence, 5966; foresight sig. by a dream, 5091, 5430, by to say, 5361, 8095, 10444, to bless, 6298, to know, 5309, 6853; if the Divine foresight and providence were only universal the human race would perish, 5122(3), 5195; evil is foreseen and bent to good, but good is provided, 6298, 6484(2), 6489; there are evils of the will from foresight, and evils not from foresight, those from foresight thus from premeditation are much worse than the others, 9009; the Lord foresees and provides according to the state of life which follows, 9296(2); His foresight and providence are eternal, 10048(2); the Lord's foresight, references, 10428, 10444; the evil foreseen is from man, the good is from the Lord, 10781.

Foreskin. See Circumcision. In the Most Ancient Church the foreskin corresponded to the obscuration of good and truth, in the Ancient Church to their defilement, 4462(2).

Forest, of cedars sig. rational things, oak groves, knowledges, 1443; forest of the south, those in the light of truth, 1458(3); when angels discourse of things of intelligence and wisdom there are represented paradises, vineyards, forests, meadows, etc., 3220; to spend the night in a forest sig. desolated as to good, 3240(2); spirits who dwell in dark woods, 5717; they who attribute all things to their own prudence likened to those who wander in dark forests, 6485; a forest sig. a religious system, 9011(4); also knowledge, 9011(5); wood out of forests, exterior goods, 9141 (4), 9228(2); the fields of the wood, the natural or literal sense, 9406(4); also the good of the church among the gentiles, 9594(4); forest, where outward knowledge reigns, 9642(3); those who come into the other life with truth of faith only in the natural not in the spir. memory appear to themselves to wander among rocks and in forests, 9841(3); forests, knowledges in the natural man, 10644.

Forget, To, sig. habit from staying, 3615; removal, 5170, 5278, 5352.

Forgive. See Expiation. Forgiveness is a law of the church, the Jews would not forgive, 6561; it sig. supplication and penitence, 6563, 6565; forgiveness of sins is their removal, 9938(3); forgive iniquities sig. to remove the interiors which abound in falsities and evils, said of the Israelites in worship, 10629.

Form. See Degree, Create. It sig. essence; a beautiful form sig. as to essence; beautiful as to the aspect sig. the beauty thence derived, 3821; heavenly forms, 4040–4045. See Heaven. Truths are forms of good, illustrated by kindness and courtesy in civil life, 4574(3); form sig. essence, and look existence thence; a beautiful form sig. the good of life, beautiful look, the truth of faith, 4985; life from the Lord is turned into diverse thoughts and actions according to the recipient forms, 5259(2); discourse with a philosopher concerning forms, that one is from another in man, 6326; the operations of mind are variations of form under changes of state, 6326. One thing is formed from another successively, and not by continuous degrees, hence, things interior and exterior are distinct from each other, succeed in order, and things interior are in things exterior, 6465; he who does not thus conceive of formation, cannot comprehend the internal and external of man; neither can he conceive otherwise but that when the external dies, the internal also dies, 6465(2); the beauty of heavenly forms, 6605; thoughts with affection circulate according to the form of the cineritious substance in the brain; the superior forms which are in heaven are altogether incomprehensible, 6607; knowledges are arranged into a heavenly form when man is in heavenly love, 6690; love arranges knowledges into a form suitable to itself, 6690; the form of the dwelling seen on Mount Sinai, rep. heaven where the Lord is, 9481; the heavenly form, 9877; see Heaven; the good and truth appertaining to the man who is regenerating are arranged into a heavenly form, 6690, 10303(4); good reduces truths into a heavenly form, 3316(2), 3470, 4302(3), 5704, 5709, 6028; good forms man into an image of heaven, evil into an image of hell, 3513, 3584. See Good, Heaven, Evil, Hell. Natural forms are effects according to uses, 2991; they represent cel. and spir. things, 3002, 3484; the natural body is kept in form by atmospheres, 3627; seeds are primitive forms, 3648; form of brain, 4039–54, 7408; organic forms, 4149(2), 4906; use is prior to the members, 4926; forms of animals dissipated at death, 5114(5); the heavenly form is the human form, 1394, incomprehensible, 2872, according to Divine form in Himself, 3189, see Greatest Man; it is stupendous; 4041, rep. in brain, 6607; truth is the form of good, 668, 1950(2), 3121–2; in human form, 4302(3); angels are forms of charity, 553; diabolic forms are opposite, 1860, 2363(3); influx is received according to form, 5986, see Influx; men, spirits and angels are forms recipient of life from the Lord, 6138, 6325; the form of the regenerate and of angels is from truths from good, 9043(2); Divine truth is the only substantial, derivatives are successive forms thereof, 7004(2); it rules in the formations, 7270 (4).

Fornication (*scortatio*), it sig. truths falsified, 5135(11); falsification of truth, 8904(2).

Fortifications or Strongholds sig. truths, so far as they defend goods, 7297 (3).

Forty sig. duration of temptation of every kind, from the circumstance of the Lord suffering Himself to be tempted forty days, 730, 760, 786, 862; four hundred sig. the same as forty, 1847; forty, temptations, 2272, 2273, 3281; forty-five, some conjunction, 2269; the duration of the flood forty days and nights, the sons of Israel in the wilderness forty years, the temptations of the Lord forty days sig. duration of temptations, 730, 862, 2272–3, 8098; forty, what is full or complete, 9437, 9643; four hundred years sig. the duration of vastation, four hundred shekels, the price of redemption, 2959, 2966; four hundred men, the state and duration of temptation, and the conjunction thence of good with truth in the natural, 4341; four hundred years, the duration of visitation or of infestation, 7984; from the end of thirty and four hundred years, the coming of the Lord when there is salvation, 7986; the sojourning of the sons of Israel was not more than two hundred and fifteen years, thus half four hundred and thirty, 7985; from the descent of Abraham into Egypt were four hundred and thirty years, and thus those years were computed on account of the internal sense, 7985; forty sig. states of temptation 10685.

FORTUNE. See also TO PROSPER. Everything of fortune is from the Divine providence of the Lord in the ultimates of order, 5049; spir. spheres are about man, illustrated by those things which are ascribed to fortune, 5179; fortune is from the spir. world, various things concerning it, 6484, 6485, 6493–4; fortune is providence in the ultimate of order, 6493–4; the ancients expressed the idea of chance by the phrase, God caused it to occur to the hand, 9010.

FOUNDATION of generation and generation sig. spir. things of faith, 613; of mountains, love of self and the world, 1691(4); the natural memory and its affections is a foundation for spirits and angels, 3679(5); the church is the foundation of heaven, 4060(4), 9430(2); the natural is a foundation for spir. things, 4360, 5477(2), 6299(2), 9538; knowledges are the foundation on which truths rest, 5510(2); the foundations of precious stones sig. truths Divine translucent in the ultimate of order, 9407(7); the Word in the letter is the foundation, 9430; truths of the literal sense, 9433(3); foundation, truths of faith from good, 9643(3); truths, 9959(2); the base or foundation of the altar sig. the sensual, truths in sense of letter, 10028; foundation sig. same as feet, 10185; it is believed that truth is that on which all things are founded, but they are greatly deceived, for there is no truth given with man unless he is in good, truth is founded on good sig. by overlaying the staves, etc., with gold, 10194.

FOUNTAIN, See WELL, of lives sig. the cel. which has relation to love, 353(2); of great deep broken up, the extreme of temptation, 756, also temptation as to the will, 843–5; fountain sig. truth, 1927–8, 2762(4), 3065, 3082, 3131, 3137, 8367–8; two Hebrew words used, 1956; well and fountain sig. the Word, doctrine from the Word, truth itself, doctrinals, 2702; a well sig. lower truth, a fountain higher or purer truth, 3096; the Word is called a fountain of living waters, fountain the spir. sense, well the literal, 3424, 3765, 4197, 6774; gate of fountains sig. entrance to truths, the literal sense affords entrance, 4861; fountains, truths of the church, references, 4891; intelligence sig. by the fountain which Pegasus broke open, 4966(2); the fountain of the water of life sig. truth and good of faith, 8568 (3).

FOUR sig. conjunction because from pairs, 1686, 8877, 9601, 9674; see TWO and NUMBER; fourth generation and four hundred sig. the time and state of restitution, 1856; what is full, 9103; fourth of a hin, as much as is expedient for conjunction, 10136–7; third and fourth generation, a long series, 8877, 10624.

FOUR HUNDRED. Four hundred and thirty years' sojourn in Egypt reckoned from Abram's sojourn there, 1847; four hundred, a state of temptations, 1847, 4341; vastation, 2959, 7984(2); its duration and state, 2959(2); four hundred shekels, the price of redemption, 2959(5).

FOUR SQUARE sig. what is just is from the Lord alone, 9717; what is just and perfect, 9861–2.

FOWL, see BIRD, sig. intellectual and rational things, 673–5, 909, 916; clean and unclean thoughts, true and false, 745; fowl spir. truth, bird natural truth, winged thing sensual truth, 776; fowl, what is of the understanding, reason, knowledge, and their opposites, 803; falsities of reasoning, 988; truths, in the opposite sense, falsities, 1834.

FRAGRANT. See ODOR. Fragrant spices, fragrant things sig. interior truths, 10254, 10291.

FRACTURED or BROKEN. Fracture in the feet or hands rep. such as are in perverted external worship, 2162(13).

FRANKINCENSE. Odor corresponds to perception, hence frankincense, incense, and odors in ointments, were made representative, 4748(2). Frankincense sig. truth from cel. good, 9993(5); the truth of faith, 10177; inmost truth, thus spir. good, 10296; spir. truth and good, which is from cel., 9993(5), 10177(11), 10296; frankincense, internal truth from good, 10252(5). See ODOR, INCENSE, AROMATIC.

FRAUD. See DECEIT.

FREE sig. no longer serving the internal man, 9061, 9063. To set free sig. to remit sin, 10622. See FREEDOM.

FREEDOM, FREE WILL. It consists in being led of the Lord, slavery in being under the dominion of diabolical spirits, 892, 905; all reformation is effected by freedom; no man is compelled by the

Lord, 1937, 1947; all worship must be from freedom, 1947(4); to force oneself to do good, and to resist evil, is freedom, 1937(2), 1947(2); in such compulsion, and in every temptation in which man conquers there is freedom, thus man is gifted by the Lord with a heavenly proprium, 1937(3), 1947(6); cel. freedom is to act according to conscience, infernal freedom to do evil, 1947(3); man is carried by freedom to opposite delights in both directions in marriage love, 2744; concerning man's freedom, 2870–93; all freedom is of some love and its enjoyment, 2870; infernal freedom is of the love of self and the world, cel. freedom is of love to the Lord and towards the neighbor, thus of the love of good and truth, 2870; the infernal spirits do not know any other freedom than what is of the love of self and the world; if they lose that freedom, they have no more of life than a new-born infant, 2871; they who are in heavenly freedom, desire to communicate their own blessedness and happiness to others; how this is effected, 2872; infernal freedom is as far distant from heavenly, as hell is from heaven, 2873; freedom is the life of every one, 2873; the quality and difference of freedoms, and the distinction of each, 2874; in heavenly freedom is insinuated the good of life, in which is implanted the truth of doctrine, 2875; what is done in freedom is conjoined, but what in compulsion, is not conjoined, 2875; no one can be reformed but by freedom, therefore freedom, so far as appears, is never taken away, 2876, 2881; unless a man has freedom, the affection of good and truth cannot be insinuated into him by the Lord, 2877–8; thus neither regeneration, 2877–8; because the root of good and of truth is in the inmost of man, 2879; nothing appears as man's own, but what is from freedom, therefore that man may receive a heavenly self, he is introduced by freedom, 2880; all worship is from freedom, none from compulsion, 2880; if man could be reformed by compulsion, all would be saved, 2881; man has a stronger freedom in temptation-combats, than out of them, 2881; no one has cel. freedom from himself, but from the Lord, not even man whilst in integrity, 2882; to the intent that man may receive the heavenly self, he ought to think what is true from himself, and to do what is good from himself, but still to know and acknowledge that it is from the Lord; the angels are in such acknowledgment and perception, 2883, 2891; the freedom of the love of self and of the world is altogether slavery, still it is called freedom, 2884; all think and will from others and thus successively, thus all and each from the First of life, the Lord, 2886. Evils and falsities have connection with the hells, truths and goods with the heavens, 2886; man would have no life if spirits and angels were not with him, 2887; the all of life flows in from the Lord, comparatively as from the sun into the objects of the earth, 2888; spirits have no life, until the former life, which is the lust of evil and the persuasion of falsity is extinguished, then first they have life, 2889; evil spirits consider man as a vile slave; angels as a brother; they keep him in freedom, 2890; he who lives in good, and believes that from the Lord is truth, good, and life, is capable of being gifted with heavenly freedom and peace; but he who does not believe is carried into lusts and anxieties, 2892; all evils and falsities are from hell, and all goods and truths from the Lord; this may be known and is known to every one, still it is not believed, 2893; the natural is left in freedom, but not in the same way as the rational, 3043(2); the Lord also left the natural in freedom when He made His Human Divine as to truth, 3043(3); without freedom there is no conjunction of truth with good, thus no regeneration, 3145–6; truth cannot be conjoined with good, and man cannot be regenerated unless in a free state, 3158; everything which is from the will appears free, 3158 (2); all reformation and regeneration is by freedom, it is impossible to be effected by compulsion, 4031; compulsion is hurtful, 4031(3); how man's states are governed in freedom, 4136(2)–7; the external man ought to be without freedom from the proprium, and should be subjected to the internal, 5786; man, by spirits from hell, and by angels from heaven, is placed in equilibrium, thus in freedom, 5982; spirits from hell rule man, as a slave, but the angels gently by freedom, 6205; if man were in a state to believe that all good and truth is from the Lord, and all evil and falsity from hell, he would be gifted with peace and would be in essential freedom, concerning which freedom, 6325; a general sphere of endeavor to do evil from hell, and a sphere of endeavor to do good from heaven encompass man, and hence man has equilibrium and freedom, 6477; the liberation from infestation is effected by degrees, not suddenly, 7183–6; true worship must be in freedom, 7349; there is a sphere of endeavor to do evil from the hells, and a sphere of endeavor to do good from the heavens, between which there is equilibrium, that man may be in freedom, and may be reformed, 8209; it is in man's freedom to desist from evil, because he is kept by the Lord perpetually in that endeavor, 8307; repentance must be effected in a free state; in a compelled state it is of no avail, 8392; a compelled state in some cases, 8392; faith and charity implanted in freedom remain, but not in compulsion, 8700(3); they are servants who act from the obedience of faith, or from truths only, and not from correspondent good, but they are lords and free, who act from the affection of charity, 8987–90; see Obedience; freedom consists in being led by the Lord, and servitude in being led of hell, 9096(2); the freedom of man, 9585–9591; all freedom is of the will and love, it manifests itself by enjoyment, 9585; servitude consists in being led of hell, and freedom in being led of the Lord, 9586–91; the Lord leads man by freedom, 9587; what is inseminated in freedom remains, and what in compulsion does not remain, 9588; heavenly freedom and infernal freedom, 9589–90; heavenly freedom is from the will to do good, 9591; worship is from freedom, that anything may be appropriated to man, 10097; freedom is of the love, references, 10097, 10416; to set free is to remit sins, 10622; unless man be kept in the freedom even to do evil, good cannot be provided for him by the Lord, 10777.

Freely sig without exertion of their own, 8976.

Friend. The spir. man is called by the Lord a friend; the cel. man a son of God, 51.

Friendship. The charity of friendship, 1125; friendship and civility are degrees below charity, 1158(2); mutual love distinguished from friendship, mutual love regards the good in a man, friendship regards the man, 3875; the friendship of sensualists in the other life; they take away all the affection of truth and of good appertaining to others; their sad lot, 4054; societies of friendship take away enjoyments from others, 4804; societies of interior friendship which do not take away external enjoyment, but which do take away internal enjoyment for spir. things, 4805; when good done to a friend is natural, and when spir., 4992, 5132(2); the friendship of robbers, 5764; in the other life friends meet, also foes, 6893, 9104.

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Fruit. See Good, Faith, Works. Fruits of the ground sig. the works of faith and charity, 348; fruit, the good of charity, 885; the fruit of faith is charity, 1873; to fructify is said of goods, multiply of truths, 43, 55, 198–9, 913, 1940, 1997, 2088, 2846–7; the fruit of faith is the fruit of good, which is of love and charity, 3146; fruit of the womb same as birth sig. acknowledgment of truth and good in faith and act, 3911; fruit of a tree, all cognition of good, 7690; fruits, the works of charity, 7690; to fructify sig. increase of good, this is the first and last, because the end, 9337; fruit for food, the good of love and charity for the nourishment of the spir. life, 9031(4), 10185(3); fruit, the good of life, which is the good of wisdom, 9553; to be fruitful when said of the Lord sig. fruitfulness of good to infinity, 2013; the series from leaves to fruit, leaves truths, flowers things of wisdom, fruit good, 5113–17, 7690, 7966(2), 8326; degrees in fruits, 8603(2), 9666(2); how fruits are formed rep. regeneration, 9258(2); feast of first fruits sig. implanting truth in good, 9295–6(4); see Feast; blossoming is when marriage love enters and gladdens, when truth is being conjoined to good, fruit to good itself, works of charity, 10185(4).

Fugitive, see Wanderer, sig. not to know what is true and good, 382.

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Fury. See Anger. Fury is predicated of truth, here truth from good, anger is predicated of good itself, 3614; anger is turning away from truth, fury from good, 4502(2); 5798(5); wrath sig. the fury of lusts with the evil, 8284.

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GALEED. The heap set by Jacob and Laban to witness sig. good, 4196–7.

GALL. Who correspond to pancreatic, hepatic, and cystic duct, 5185; the gall-bladder, those in this province despise what is virtuous and pious, 5186–7; mentioned, 1488(2), 5183.

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GARMENT (*vestis*) or RAIMENT sig. the truths of faith; spir. things are as garments to cel., 1073; stripped of garments sig. deprived of truths of faith, 1073; things spir. and things natural are clothed, not things cel., 297; angels appear clothed in garments, 165; garments sig. truths respectively inferior, 2576(2); things rational and scientific are like a body or clothing to things spir., 2576(2); deceitful hypocrites sig. by those who entered in not having on a wedding garment, 2132; a hairy garment sig. truth of the natural, 3301; skirts sig. external truths, 3540; to change garments rep. that holy truths were put on, 4545; for this reason changes of garments are often mentioned in the Word, 4545(3); to rend garments, mourning over truth lost and destroyed, 4763; garment sig. truth, 5006, 5008, 5022; garment sig. also a witness and testification, 5019, 5028; raiment sig. inferior things, also things which cover, because they cover superior things; also truths, because they cover goods; this is from what is representative in the other life, 5248; the raiment of spirits is without lustre; but the garments of angels are full of lustre, 5248; white garments as from fine linen, sig. truths from the Divine, 5319(7); change of garments sig. truths initiated in good, 5954; the angels appear clothed in garments, according to truths, truths clothe good almost as the vessels the blood, and fibres the animal spirit, 5954(2); to wash his garments in wine, which is said of the Lord, sig. that his natural is Divine truth from his Divine good, 6377; vesture sig. the intellectual, 6378; gold, silver, and garments, borrowed from the Egyptians, its representation, 6914(5); see GOLD; raiment sig. lower knowledges, 6918; the garments of the Lord being divided, and not the coat, sig. truths dissipated by the Jews in the external form, but they were not able to dissipate them in the internal form, 9093 (5); garment, sensual truth, 9158; what is exterior; also the sensual, 9212(2); truth, illustrated from representatives, 9212, 9215; the garments strewed in the way, when the Lord went to Jerusalem, 9212 (5); not sewing upon an old garment a piece from a new one, 9212(7); the garments of the Lord became as light when He was transfigured, 9212(4); Peter girded, and not going whither he would, when he was old, 9212(8); the garments of holiness of Aaron, rep. the Lord's spir. kingdom adjoined to the cel. kingdom, 9814, 10098; see EPHOD, ROBE, WAISTCOAT; angels are clothed in garments, whence it is, 9814; all clothes sig. from that part of the body which they cover, 9827; to put them on, sig. to induce a state of truth from good, 9952; they are clothed in the other life according to truths; the intellectual clothes the voluntary, 9952; garments sig. truths, from representatives in the other life, 10536; to take a companion's garment to pledge sig. to part truths asunder by fallacies from things of sense, 9212; references on garments, 9212; John's garment of camel's hair, sig. external truth, the literal sense of the Word, 5620(12), 7643(10), 9372; to enlarge the borders of their garments sig. to speak truths grandiloquently, only to be heard and seen of men, 9825(3); the garments of the priesthood rep. the spir. kingdom, 10346–7; the law not to wear a garment of wool and linen mixed together, sig. not to mix states of good and truth, 10669(5); the garments of Aaron and the priests, the ephod, truth of faith from good of love, 9477; his garments, truths from good, 9670(6); garments of holiness, the Divine spiritual or Divine truth from Divine good, 9804, 9805–9966, 10003, 10067, 10098; garments, truths clothing good, references, 10258(4), 10536.

GATE. The decorations of the steps and gates of the palaces in heaven are as if alive, 1627; see DOOR; gate sig. entrance, 2324(3); seed inheriting the gate of enemies, sig. charity and faith will succeed to the place of evil and falsity, 2851; there are two gates, the inferior where the infernals are, the superior where the angels are, which open into the rational mind, 2851(2); the rational mind is compared to a city, which the evil assault; when they come to the gate, it is instantly closed, 2851(3); the gate of a city, the teachings which lead to truth, 2943(2); the way of access to the rational mind, 2943(2); inheriting the gate of his enemies, was a betrothing vow; how it was explained by the wise ones of the Ancient Church, and how afterwards, 3187(2); the gate of heaven sig. the ultimate of nature into and through which the things of the Lord and heaven flow, and which to appearance is the entrance to interior things, 3721; the ultimate of order, the natural, 3721; to go out of the gate of a city sig. to recede from doctrine, 4492–3; gates, the external truths of the sense of the letter, because they furnish an entrance, 4861; communication and introduction, 9763; where there is an opening, the openings into hell described, gates of hell, 10483; entrance into heaven 10483(5); the opening of the internal into the external, 10489.

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GAZA sig. the things revealed concerning charity, 1207, 1210–11.

GEHENNA. See HELL. It sig. the hell of adulterers, 825–6, 831, 940–1, 950; a city called the judgment of Gehenna, 942; the habitation of dragons near Gehenna, 950; Gehenna is the hell of lusts, 8910(5); mentioned, 1861(11), 2132, 5060(2), 5382, 8481.

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GENERA and SPECIES. All goods and truths cel. and spir. are distinguished into genera and species, 775; they are innumerable, 775, 4005(3), 10032.

GENERAL. General principles enumerated, 597, 4269(2); he who has perception knows particulars, the spir. man only generals, 865(2); such as man is in generals such he is in particulars, 917 1040 (2), 1316(2); fallacies come from general ideas, 865(2); particulars insinuate themselves into general affections, and thence flow, 920(3), 3057(3); particular things are to generals as small to great, 2384; during reformation generals are first arranged in order, then doctrines are removed, 3057(4); highest things are in lowest as in their generals, 3739; generals ought to be known that particulars may be apprehended, 4269; generals must precede as a guest-chamber, 4269, 5454; there must be a general that there may be particulars, 4325, 4329(2); relation of generals to particulars, 4345(2), 4383, 5531, 6115(2), 6335; generals give quality to particulars, 4720(3); relatively to the infinite, angels know only generals, 4383 (2); particulars are insinuated into generals, 5208. There are series of things in arrangement under their generals, according to angelic societies, with the regenerate, 5339; generals have their receptacles; and in those generals are arranged things less general, or particulars, and in these single things, 5531; what is general is the father of what is internal in the beginning, but not afterwards, 6089; all things must have reference to what is general, that they may be kept in form, and general things be under things more general; and that the most general universal is the Lord, 6115; all things are to be referred to general things, thus to doctrinals, every head is a general, 6146; not even the general things can be known to eternity, 6618; general things may be filled with things innumerable, 7131; generals are as leaders to govern particulars, 8150. Scientifics or general knowledges are general vessels; they are arranged in series, 9394(5).

GENERATION. See NATIVITY. Generations are of faith, 89, 339, 340, 613; generations of an age sig. regeneration, 1041, 1255; the fourth generation, 1856; generations are derivations of faith and charity, 2020, 2584, 6239(2), 1145, 1255, 3860, 3868, 4070, 4668; to be with child sig. the life of the rational, its generation is when he perceives that evil and falsity in himself is opposed to truth, and wishes to remove it, 1944; generation and birth sig. regeneration, or re-birth by faith and love, 5160, 5598, 9042, 9845; generation of the just sig. truths from good, 6239(2); generation of generations is predicated of Divine truth, and forever of Divine good, 6888; the things relating to generation, as conception, gestation in the womb, birth, etc., relate to regeneration, 9042; truths and goods with a regenerate man are as generations, families, consanguinities, and affinities, 9079; generations sig. what is eternal; they are predicated of things spir.; but what is eternal, of things cel., 9789; according to generations, sig. according to the order in which generation is effected and succeeds, 9845. Generations sig. those things which are of faith and love, references, 10144, 10204; those who are of the church, 10212; all and single things of the church, 10282; how spir. generations are circumstanced in heaven and in the church, 9079(2), 10212, 10282. See HEAVEN, CHURCH.

GENESIS, to Abram, constructed like history afterward historical, 66; true history begins Chap. xii., 1401, 1403–4; historic except Chap. xlviii. and xlix. 6597; the first part about creation, Eden, not true history, 8891(2).

GENITALS. See NAKEDNESS. They correspond to the marriage of good and truth, 4462(2); the correspondence of the loins and genitals with the Greatest Man, 5050–5062; those societies are distinct from others, 5053; what they are, it was not given to know, the reason, 5055; see SEMINAL VESSELS, WOMB, TESTICLES; the nakedness of the genitals and loins, their correspondence, 9660.

GENII. See SPIRIT. Evil genii are those who tempt man as to the will, 751 (3), 840, 1511, 1820(2), 5035, 5977. The worst are in an infernal tun, 947; they fight against the affection for good; evil spirits against affection for truth, 1820(2); their quality, and location, 5035, 5977; they are in interior evil, and are distinguished from spirits, 8593, 8622(2), 8625(2), 8626, references, 9013(2); they are opposite to the celestial, 9671(3); the hell of genii called devil, of evil spirits Satan, 9993(6).

GENTILES, see NATIONS, sig. those in general to whom the New Church is transferred, 409, 410, 2986; those who are out of the church, and who are likewise saved, 1032, 2863, 3263(2); the state and condition in another life, of the nations and people who are born out of the church, 2589–2605, 3263(2). The good of the gentiles is called collateral good, 3612, 3265, 3778(2); see LABAN; its quality, 4190; Christians think cruelly in thinking the gentiles are damned because they are ignorant of Christ, 4190(2); when the church comes to an end it is established with the gentiles who are in simple good, 4747(3); in the other life they adore the Lord, 5256; a new church is always established with the gentiles, 9256(5); those out of the church who acknowledge one God and live according to their religion are in communion with the church, 10765.

GERAH. Ten gerahs which are half a shekel sig. remains which are from the Lord, 2957(7); twenty gerahs sig. the estimation of the good of remains, 2957(7).

GERAR sig. things revealed concerning faith, 1207–9; spir. things of faith, 2504, 3365, 3384; the men of Gerar, the spiritual of the first class, 3385; the valley of Gerar, exterior appearances of truth, or lower rational things, 3417.

GERSHOM, son of Moses sig. good of truth with those out of the church, references, 8650, 6795.

GESTURE. All affections have gestures corresponding to them; gestures correspond to affections, 2153, 4215(2), 5323, 7596.

GETHER, son of Aram sig. one kind of internal knowledge of good, 1233–4.

GIFT (*donum*). See DOWRY.

GIFT or PRESENT (*munis*). A present sig. initiation, 4262; presents were given as offerings to priests and kings and sig. initiation; when offered on the altar they sig. worship, 4262(2); they were to obtain grace and favor, 5619; the use of gifts, 4366; declining and afterward receiving a present was to stimulate the affection, 4368; a gift thou shalt not accept sig. worldly things that are loved or that flatter, 9265; a gift blindeth the eyes sig. gains cause truths not to appear, 9266–7; gifts to Jehovah sig. such things as are of the will, 9293.

GIHON. The river Gihon sig. the knowledges of all things relating to good and truth, or to love and faith, 116.

GILEAD. Mount Gilead sig. the good with which there is the first of conjunction, 4117; Gilead was within the land of Canaan, on this side Jordan, and it was a boundary there; it sig. the first good, which is that of the senses of the body, for it is the good or the pleasure of these into which the man who is being regenerated is initiated, 4117(3), 4124; by which man is introduced into internal good, 4117(3), 4124, 4747-8(3); sensuous good, 4255(4); exterior good, 4747.

Gins. See Snare.

Girdle. Golden girdle sig. good of love, 6432(7); to be girded sig. to be in order, and prepared to receive and to act, 7863; girdle of the loins sig. an external bond containing all things of love and of faith thence derived, 9341(6); a belt or girdle sig. a common bond, that all things may look to one end, and may be kept in connection, 9828; a girdle of the loins, the good of the church, which concludes and holds together in connection the truths therein, 9828(4); the girdle of the ephod, an outward enfolding bond, 9837, 9895; girdle when it relates to a tunic sig. a bond and separation from things external, 9944; there were two girdles to Aaron's garments, one for the ephod and robe together, the other for the tunic alone, sig. the spir. kingdom was distinct from the cel. kingdom, the girdle sig. the common bond by which interior things are held in connection, 10005.

Girgasites sig. a species of idolatry, 1204-5.

Girl, or Damsel. Such as have become harlots have an instructor to attend them, how they are reformed, 1113; damsel sig. affection in which is innocence, 3067, 3110; the affection of truth, 3179; subservient affections, 3189; maidens sig. ministries, 6731; maiden here expressed in the original by another term, sig. truth of good of the spir. church, 6742.

Give, To. The father giving, when it relates to the Lord, sig. that the Lord gave to Himself, 3705.

Gladness. See Joy. It is spoken of truth, joy of good, 3118, 4137(2).

Gland. The societies of those who have reference to the isthmus in the brain, and glands, 4051; the correspondence of certain glands in the brain, 4051, 5189(3); the secretory and excretory glands of the brain and body correspond to those who are tenacious in their own opinions, and who raise conscientious scruples in nonessential matters, 5386.

Glorify. See Glory, Human. The Lord glorified the body in the world, 10738.

Glory. What glory is, 1419; the union of the internal and external man of the Lord is glorification, 1603(2); the Lord's humiliation, and glorification, 1999(2); see The Lord; glorification or unition in the Lord was not effected at once, but successively, 2033; general glorification of the Lord heard in heaven, and seen by radiation, 2034; glory sig. the internal sense of the Word, cloud, the literal sense; Preface to Chap. xviii. Gen.,4060(7). Human glory is an end for the sake of self, but Divine glory an end for the sake of others; this latter wills in humiliation to save the human race, 4347(2), 5957, 7550; glory sig. intelligence and wisdom from Divine truth, 4809; glory in the supreme sense is the Lord as to Divine truth, in a representative sense it is charity, 5922(3); glory sig. the spir. heaven, 5922(3); glory is attributed to royalty, because by it is rep. the Divine truth, 5922(15); cloud sig. the literal or external sense of the Word, glory the spir. or internal sense, 5922(5); to be glorified in Pharaoh and his host, sig. their immersion into hell; they were overspread by falsities as by waters from the sole power of the Lord, 8137, 8138, 8188; glorification, is gladness of heart and exalting of the Lord, 8261(5); the Lord wills glory for the sake of man, not for the sake of Himself, 8263; glory is of the Divine truth, and thence of faith, 8267; glory is the presence and coming of the Lord; it sig. the internal sense of the Word, 8443, 9807(6); heavenly glory does not consist in dominion. The Lord's words explained, 9039(2); the glory of Jehovah is the Divine truth proceeding from the Lord, such as it is in heaven, thus the interiors of the Word, references, 9429; glorification and glory, where the Lord is treated of, is the unition of His Human with the Divine Itself, 10053(2); the process of the glorification of the Lord is described and illustrated, 10057(2); the glory of Jehovah is the internal of the Word, of the church, and of worship, because it is of light in heaven, which is Divine truth, 10574; when said of a cloud it sig. the external of the Word, church, and worship, 10574(3); the Lord wills worship and glory from man, for the sake of man, 10646(3); glory for the sake of self is from self-love, 10646(3); the glory of God sig. Divine truth, the glory of men, falsity, 9429(4); the glory of Jehovah in heaven itself is resplendent from the good of love, but with those in an external separate from the internal it is injuring and laying waste, 9434; glory sig. Divine truth in internal form, beauty, Divine truth in external form, 9815, 9950; the Lord's glorification explained, objections by the learned, 2034; the Lord glorified the rational, the sensual, and the whole body, 2083(2), 10125(4); two states, humiliation and glorification, 2098, 2288; the order in which the Lord glorified the Human, 2625(4), 2640, 2827; who can believe in the Lord's glorification and who cannot, 3212(2); the Lord's glorification of His natural described Gen. xxviii. 3656-3740; the internal sense describes all the states of the Lord's glorification, 7014; the burnt offerings sig. the glorification of the Human, 10052–3; the glorification shown from the Word, 10053(2); its effect on man, 10655(2); its first state is implanting Divine truth, its second acting from Divine good, 10057(5); the first state rep. by the first ram, the second by the second ram, 10060.

Gnashing of Teeth sig. the cold into which evil spirits come when they approach heaven, 4175; teeth sig. lowest natural things, gnashing of teeth sig. collision of falsities with truths, 4424(3), 9052(3).

Go, To, sig. separation, 4144; to live, 4882. See To Journey.

Go Down (*descendere*) and to Go Up (*ascendere*). Go down sig. visitation, 2241–2; to go down involves declension to evil, and go up involves elevation to good, 4815; to look into and survey, 10419.

Go Forth, or Go Out, (*exire*). See To Walk, and To Journey. To go forth, or depart from the gate of a city sig. to recede from doctrine, 4493; to go forth from any place, as from a house or a city, sig. to recede, to be separated and removed, 4493, 5696, 6100, 7404, 7463; to go forth sig. to flow in, 5333; to go forth when concerning the Divine, to proceed and to exhibit itself present in another, 5337, 7124, 9303; illustrated by thought and will going forth into act, 5337(2); to depart. sig. to be separated, 6100; to go forth to meet, sig. to receive, 7000; to go forth, the sending forth and presence, 7124; to depart, sig. thought from evils to falsities, 7437; to go forth sig. removal, 7463; to enter in and go forth sig. every state of life as to good and truth, 9927.

Go Up, To (*ascendere*). See To Ascend. It involves elevation to good, 4815; to interior things, 4539(2); to institute the church or its representative, 10526.

Goat, He- (*hircus*), sig. those who are in the truth of faith, and hence in some charity; in the opposite sense, those who are in the faith of no charity, or in the doctrine of faith and not in life, 4169(4), 4263, 4769; he-goat of the goats, natural truths, or truths of the external man, from which come the delights of life; also external truths derived from delights; he-goats, those who are in faith separate, 4769(3); the he-goat called Asasel over which the iniquities of the sons of Israel were confessed, sig. the truth of faith by which evils are removed and man is regenerated, 9937(8).

Goat, She- (*capra*), sig. interior cel. things, 1823–4; male and female lambs sig. innocence of the internal or rational man, consequently the truths and goods of that man, male and female kids, sig. the innocence of the external or natural man, thus the truths and goods thereof, 3519(3), 7840; kids of the goats, the truths of good, 3519; she-goats, the goods of truth, 3995, 4006, 4169, 4263; he-goats, the truths of good, 4005; she-goats sig. the good of mutual love, 9470. See Wool.

Goat's (wool), since good is signified and not truth, in the original tongue it is not said, goat's wool, but only goats', 9470.

God. Jehovah sig. good, God truth, 89, 708, 709, 732, 1096(2); He is called Jehovah from *Esse* or essence, God, from power; hence mention is made of God in the plural, 300, 3910; the antediluvians persuaded themselves that men were gods, 1268; their deadly persuasions, 1268–71; gods of silver, sig. falsities, gods of gold, cupidities, 1551(5); God most high sig. the Lord's internal or interior man, 1732–33, 1735; in the Word the Lord is called God from truth, Jehovah from good, 2001; God is named where truth is treated of, Jehovah, where good, 2586, 2769, 2807(2), 2822, 2921; the ancients added some quality to the name of Jehovah, or of God; it at length came to pass that they worshipped several gods, 2724(3), 3667; God Schaddai bless thee sig. the temptations of truth and good, by which conjunction is effected, 3667; they made to themselves several gods from the different names with which the Lord was distinguished in the Ancient Church according to His attributes, and according to the goods and truths from Him, 3667, 4162(3); He is called God when spir. good and truth are treated of, but Jehovah when cel. good and truth, 3921(3); every thing which God has said to thee do, sig. the providence of the Lord, 4101; the God of Abraham and the Fear of Isaac, sig. the Divine and the Divine Human. Fear is named because the Divine truth is meant which carries with it fear, dread, and terror, 4180, 4206–8; God sig. truth, 4287(4); angels are called gods from the truths and goods which are from the Divine, 4295; the Lord is called God when truth is treated of, and power from truth, 4402(5); angels from truths, thus truths are called gods, 4402(7); the Lord is called El in the singular, and Elohim in the plural, where truth and power are treated of, 4402(5), 4559–60; mention is made of god and gods where the false is treated of, and the power thence derived, 4402(11); the gods and demigods of the ancients were representatives of wisdom, intelligence, knowledge, etc., 4442(2); strange gods, falsities, 4544; the human race is of such a quality, that they worship what they have an idea and perception of, and in which is the Divine; on this account also the Lord came into the world, 4733. Christians in the other life say that God is one, but think of three, Gentiles adore the Lord alone, 5256; God doing sig. providence, 5264; the spirit of God, good from the interior, thus from the Divine, 5307;

the ancients designated the One Only God by various names, according to those things which are from Him; their posterity worshipped so many gods, after they lost the knowledge that these names belonged to the One God, 5628, 5998(2), 6003; God always before the eyes, sig. that His sphere or love ought to reign universally, 5949(4); for God to be with them, sig. the Divine providence of the Lord, 6303; where God and Jehovah are mentioned the Lord is meant, 5663(2); this the Jewish and Christian churches have not known, 5663(2); God in singular is named to show there is one God, in plural to show He has many attributes, 6003; the first of the church is that there is a God and He is to be worshipped, the first quality to be known is that He created the universe, 6879; the second instruction is that the Divine truth from Him must be received, 6882; the third instruction is that the Divine Human is to be worshipped, 6883–8; God sig. truth, 7010; the God of Israel, and the Holy One of Israel, is the Lord, 7091; to be a God to them, sig. to receive the Divine, 7208; God, in the supreme sense, is the Divine above the heavens; in the internal sense, the Divine truth proceeding from the Lord, 7268; Divine truth in the heavens is meant in the Old Testament by God, hence the angels are called gods, and Elohim in the plural, 7268(2); none is as Jehovah God, sig. that there is one God, and none besides Him, 7401; when angels are called gods truths are meant; in the opposite sense, falsities, 7873; God leading, sig. providence and Divine auspices, 8093, 8098; gods sig. angels, and truths, because they are receptions of Divine truth from the Lord, 8192, 8301(3); those who think about God, what He was doing before creation; at the end of the universe there are two statues which swallow them up, concerning which, 8325(3); no idea can be had of God without a human idea, thus without the Lord, 8705(4); everyone sees God from his own state, 8819(2); to have no other gods before the faces of God, sig. that no one ought to think of truths from any other source than from the Lord, 8867; what is meant by making a likeness of things from the Divine, 8870–2; strange gods, graven things, molten things, idols, sig. religion hatched from man's own intelligence, which therefore has no life in it, 8941(8); God sig. the Divine truth proceeding from the Lord, which makes order, and is called God, 8988; angel sig. an angelic function, 8192(3); God is named from truth; judges, angels, also Moses called God because they judge from Divine truth, 9160; the Lord is called Lord from Divine good; and God, King, and Master, from Divine truth, 9167(2); Lord Jehovih sig. O good Jehovah, 9167(3); the word coming to God, when to the judges, sig. inquisition by truths, 9160; the ideas of the angels concerning God, the Trine, and Proceeding are altogether different from those of men; they think that the Lord is the only God, which also is illustrated by three things appertaining to an angel, 9303(2); to acknowledge God is the first thing of religion, 10112; to be for a God, when it relates to the Lord, sig. His presence and influx into truth, 10154; I am Jehovah God, sig. from the Lord is all the good of love and truth of faith, 10155, 10158; gods of silver and of gold sig. things which in the external form are true and good, but which in the internal form are false and evil, 8932; make no mention of other gods, sig. they must not think from the doctrine of falsity, 9283; nor shall it be heard on thy mouth, obedience to the doctrine of falsity must not be paid by any affirmation, 9284; gods, falsities of evil, 9317; gods, strange gods sig. falsities, 10137(7), 10408; gods, falsities of doctrine and worship, 10399; what men love above all things they worship as a god, 10409(2); gods or idols of stone, sig. worship from falsities; of wood, worship from evils of doctrine; of silver, worship of falsity in doctrine and in life; of gold, worship of evil in doctrine and life, 10503; molten gods sig. worship of self, 10653; how the idea of God as three persons or as invisible confuses the thought, 10736–8; the idea of God as Man is essential, 10737–8; the Divine and Human in God are one as soul and body are in man, 10738; the doctrine concerning God, 10815–31; there is one God, the Creator and Conservator of the universe, 10815; the primary of the church is to acknowledge Him, 10816; He is the Lord, 10817–19; the Father and He are One Person like soul and body in man, 10819–27; His conception from Jehovah, 10825–6; His glorification even to the ultimate flesh and bones, 10825–31; He came to save the human race, 10828.

Gog sig. external worship separate from internal, also doctrinals separate which falsify truths and destroy internal worship, 1151(3), 2418(2), 3240(6), 7553(2); thence idolatrous worship, 3708(21), 4715(5).

Gold. See also Silver and Gold. Gold sig. the good of wisdom, or of love, 113; cel. good, 425; the inmost cel., 643; gold, good, and silver truth, 1551–2; ages were called golden, silver, copper, and iron, by the ancients, from correspondence, concerning which ages, 5658(2); gold sig. the good of innocence, it appears golden in the other life from influx, 5658(3); gold, silver, and garments borrowed from the Egyptians, sig. knowledges of truth and good taken away from evil spirits, and delivered to those who are of the spir. church, 6914–7; gods of silver and of gold sig. falsities and evils in the ultimate form, 8932; gold and silver sig. internal good and truth, 9464; to cover with gold, to found upon good, 9490; to make of gold, what is representative of good, 9510; gold sig. the good of love, which as a Divine sphere universally reigns encompassing all in heaven, references, 9874(2); gold from Uphaz good cel.; from Ophir, good spir.; from Sheba and Havilah, the good of knowledges; gold and silver from Tarshish, scientific truth and good, 9881; to be enclosed in gold, sig. to proceed from good, 9874; the Golden Age was like the states of the inhabitants of Jupiter, 8118; the image of Nebuchadnezzar, the head of gold, sig. cel. good, 9406(7); gold sig. good, when covering shittim wood, good such as appears before the senses, and thus relatively external, 9490–3; the candlestick was to be of pure gold beaten, that is solid, sig. all from good, 9549–50, 9568, 9573–4; gold, the good of love which universally reigns, 9832; pure gold, cel. love, gold from different countries sig. different kinds of good, 9881.

GOMER sig. a species of external worship, ritual, and doctrine, 1151–5; it belongs to the class of spir. things, 1155.

GOMORRAH sig. persuasions of falsity, 1212, 1587, 1663, 1682; Sodom, the evil of the love of self, Gomorrah, falsity thence, 2220.

GOOD (*bonum*). The quality of good from self and good from the Lord, 39; man of himself can do nothing good, nor think anything that is true, 874–6; see PROPRIUM; all good and truth is from the Lord, 1614; and all wisdom and intelligence, 109, 112, 121, 124; man and angel is not separated from evil, but withheld from evil, and held in good, 789, 1581; the intention of good inserts one among the angels, the intention of evil among the devils, 1680(2); every one as it were from the proprium ought to do good, nor to hang down his hands, 1712(2). Divine truth is order, and Divine good is the essential of order, 1728; the Lord has nothing of power from the evil, but from Himself, because from good and truth, 1749, 1755; they are infernal who think evil of others, cel. who think good, 1680 (2); the Lord is good Itself and truth Itself, 2011; all good and truth is from the Lord, all evil and falsity from man, 2016; good and truth from the Lord so far flow in as evil and falsity are removed, 2411; good cannot flow into truth, so long as man is in evil, 2388(2); good Divine flows into truths of every kind, but it is of the greatest concern that they be genuine truths, 2531; to be judged from good, from truth; the Lord never judges any one, but from good, 2335(2); Divine good elevates all into heaven, but truth condemns all to hell, 2258(2), 2769; the ancients instituted a marriage between the affection of good and the affection of truth, 1904; there is a marriage of good and truth in all things, 2173; good is formed, that is, born and grows up, by means of the truths of faith, 2190; the marriage of good and truth from which marriage love is derived; see MARRIAGE; truth is in a similar ratio and degree with man, as the good with him, 2429(2); they who are in the good of life, receive the truths of faith in the other life; see NATIONS; good and truth increase immensely in the other life with those who are in charity, 1941; the affection of good and the affection of truth, 1997; good with the regenerate has with it much from things worldly which are tempered, 2204; good which is of life is vastated when doctrine is separated from life, 2454(5); innocence makes good to be good, 2526, the difference between the good of infancy, of ignorance, and of intelligence, 2280; rational truth without good is morose; 1949(2), 1950(3), 1951, 1964; the rational when it is from good, is of the quality described, 1950(2); goods and evils with man are altogether separated; if they were commixed he would perish, 2269(3); cel. and spir. good; the former is of love to the Lord, the latter of love towards the neighbor, 2227; an impure good or good of falsity, 2459; the quality of those who are in natural good, and defiled with falsities, they are Moab, and the sons of Ammon, 2463–4, 2468; man ought to compel himself to do good, 1937, 1949(2); use makes knowledge or truth to be good, 3049; cel. freedom is of the affection of good and truth, infernal freedom of the affection of evil and falsity. See FREEDOM. Every one ought to act what is good, and think what is true of himself, that what is true and good may become his own and he may have heavenly freedom, 2882–3, 2891; all good and truth is from the Lord; and so far as man believes that it is from Him, so far he is in His kingdom, 2904(3); spir. good and truth, what is just and equitable, and what is honorable and becoming, succeed each other in order, and upon them conscience is formed, 2915; the first state of those who are regenerating is, that good and truth are from themselves, in which opinion also they are left for the reasons there explained; but when they are regenerated, they then believe that those things are from the Lord; the angels perceive it so, 2946, 2960, 2974; good flows into the rational by an internal way, but truth by an external way, 3030(3); falsity cannot be conjoined with good, nor what is true with evil 3033(2); truth is the form of good, 3049; use makes it to be good; but such as the use is, such is the good, 3049; all beauty in which is innocence is from good, 3080; good flows in by an internal way, truth by an external into the natural, to conjoin themselves in the rational, 3098; good acknowledges its own truth, and truth its own good, and they are conjoined, 3101–2(2); a most exquisite exploration and caution are used to prevent the conjunction of truth with evil, and of falsity with good, 3110(2), 3116; there must be innocence and charity to receive and conjoin truth, 3110(2); truth is initiated into good in the rational according to the quality of instruction, 3141; good from the Lord flows in into truth when those things are removed which are of the love of self and of the world, or the lusts of evil and the persuasions of falsity, 3142, 3147(2); the initiation and conjunction of truth with good; see Truth; good makes to itself the truth to which it may be conjoined, because it acknowledges nothing else for truth but what is in agreement, 3161(3); there is nothing in the universe but what has reference to good and truth; whatever is of use, and of life, refers to good; but whatever is of doctrine and knowledge refers to truth, 3166; natural good, and natural truth, 3167; good knows its own truth, and truth its own good, 3179; truth perceives in itself the image of good, and in good the very effigy of itself, 3180; good is not good, neither is it made fruitful, until man is regenerated; because, before this, there is not in good its essential soul, 3186; both the cel. church and the spir. have good and truth, but with a difference, 3240; the good of truth in its first existence is truth, 3295; with good and truth the case is as with offspring, they are conceived, are in the womb, are born, grow up to maturity, 3298, 3308; good and truth are conceived together, but good gives life by truth, and both are called soul, 3299; good is connate with man, not truth, on account of hereditary evil; nevertheless, truth adheres to good with some ability, 3304(2); with good and truth the case is as with offspring; they are conceived, are in the womb, and grow in age to the last, and with the good to eternity, which are states of progress, or of the conjunction of good and truth, 3308; how good of life is formed from doctrinals, 3310(3); the good of the rational flows in into the good of the natural immediately, but mediately into the truth of the natural, this is sig. by Isaac loving Esau, and Rebekah Jacob, 3314, 3573, 3616, 3969(2); he who is not in good feels an irksomeness in thinking of things relating to the glorification of the Lord's Human, 3314(2); good reduces truths into order, 3316(2); by reasonings it appears as if faith were prior to charity, or truth to good, but this is a fallacy, 3324; faith and charity, good and truth are treated of, references, 3324; with a spir. man truth is apparently before and superior to good, 3325, 3330, 3336; see Truth; the spir. man, when he is regenerating, proceeds from the doctrine of truth to good of life; but when he is regenerated, vice versa, 3332(2); good of life is of the will, and good of truth is of the understanding, and good of doctrinals is of knowledge, 3332(3); affection always adjoins itself to things which enter the memory, and they are together reproduced, 3336(2); the affection of good is adjoined to truths in act, in the natural appertaining to man, by the Lord; by the affection of good they are reproduced, and thus falsities and evils are removed, 3336(3); good to look upon, sig. that which is pleasing by reason of its form, and thus which is easily received, 3388; good and truth are removed from man towards the interiors, so far as he is in evil and the falsity, 3402(2); to know good and truth is not to have them, but to be affected by them not from the love of self and of the world, 3402(3); natural good is not human natural good, but is given by the Lord, 3408; who are in the good of truth, 3459, 3463; natural good is fourfold in its kind, natural good from the love of good, from the love of truth, from the love of evil, and from the love of falsity; inclinations to those are received by children hereditarily from their parents, 3469(3); natural good is not spir. good, until it is reformed of the Lord by regeneration, 3470(2); natural good is reformed by regeneration, 3470(2); truths not genuine are insinuated into good, and what truths, 3470(2); in such case the man has grief and combat, 3471; truths are as the fibres which form good, but that they are led and applied into form by interior good, 3470(3); good is the elder son, or the first-begotten, illustrated by the state of infants, 3494; man without that good would be a wild beast, 3494; see First-begotten and Infant; the good of infancy is not spir. good, but is made so by the implanation of truth, 3504; natural good is from the order of things in the natural, 3508; if good and truth form the natural rational and the natural, it is an image of heaven; but if evil and falsity, it is an image of hell, 3513; domestic good is what is derived from parents, the interior from the father, the exterior from the mother, 3518; distinction between the good of the natural and natural good, the former is from the Lord, the latter from parents, 3518; natural good from parents, serves first as a medium of introducing truths in order, principally when man is regenerating, 3518(2); natural domestic good with the

Lord, after it had served for a medium, was rejected, 3518; there are innumerable genera and species of good and of truth, 3519(2); truth apparently is in the first place when man is regenerating; but good of life is in the first place when he is regenerated, 3539(3), 3548, 3556, 3563, 3570, 3576, 3603; natural good and truth are formed from rational good and truth by influx, 3573, 3616; there are innumerable mediums treated of in the internal sense of the Word, 3573(2); from rational good inmostly exist good and truth in the natural, 3576; good produces truth in the natural, almost as life produces fibres in the body, 3579; goods and truths form as it were one kingdom or one state and this from the form of heaven, and influx thence, 3584; few know what good is, and what truth; it is known only to the regenerate, 3603(2); good is changed into evil and truth into falsity, in the descent from heaven amongst the evil, and contrariwise, 3607; when truth is deprived of self-derived life, it is then conjoined with good, and by good receives essential life, 3607(2); the state when truth is in the prior place, and when in the posterior, 3610; in good there is a continual endeavor to restore the state, that truth may be subordinate, 3610(3); if it were known and perceived what good is, innumerable things would be known, also their conjunctions and proximities, 3612; life is expressed in the plural number, because there are two faculties of life; the will which is of good, and the understanding which is of truth; they form one life when the understanding is of the will and truth is of good, 3623; the good of truth and the truth of good, are inverted in respect to each other, 3669, 3688(2); the case with good and truth is as with seeds and ground, seeds are in the rational, ground in the natural, 3671; man is successively enlightened concerning the qualities of goods and truths as he regenerates, 3688(5); the Lord is Divine good, from Him is Divine truth, like the sun from which is light, 3704, 3712, 4577; good is the first of order, and truth the last of order, 3726(2); truth without good is not truth but is a sound without life, 3728; the natural man can perceive natural, moral, and civil good, but not spir. good, 3768(2); collateral good of a common stock is such as prevails among the gentiles, 3778; the Word is uncovered from good, its interiors seen and acknowledged only from good, 3798; good varies in all and every one by truths; from truths it receives its quality, 3804; all consanguinity in heaven is from good, and thence advances, 3815; truths are conjoined with good when they are learned and acknowledged for the sake of uses of life, 3824; truths are conjoined to man only so far as he is in good; they are not conjoined with the affections of evil, 3834(2); regeneration is effected from truth to good, which is ascent, and afterwards from good to truth, which is descent, 3882; good is not spir. until truth is conjoined to it, it then becomes good, 3951; external goods are enjoyments which are only so far good as they have in them spir. good, 3951; those are not of the church, who are in the affection of truth, and not in good; also who are in the affection of good, from which truth is not derived, 3963(2); good and truth not genuine, serve as means of introducing genuine truth and good, 3974; the truth and good which serve as means for introducing genuine truth and good, are afterwards relinquished, 3665(2), 3690(2), 3974, 3982–3, 4145; goods with every man are various, but from the varieties one is formed by the Lord, 3986(2, 3); unless doing good is conjoined with willing good, and teaching good with thinking good, there is no good in the man, 3987; goods appertaining to man are mixed with evils, and truths with falsities, which are not contrary to good and truth, illustrated by examples, 3993; goods and truths are in the midst, and evils and falsities in the circumference, 3993(13); in one good there are innumerable truths, 4005(3); during man's regeneration, there is influx from the Lord into the good of the internal man, and by truth into the natural, 4015(2); good as a medium, which serves for introducing genuine goods and truths, 4063; see REGENERATION; it is effected by spir. and angelic societies, concerning which, 4067(4); good is manifold, and yet appears one; societies of spirits and of angels correspond to it, 4067(2); in what manner good is conjoined to truth, illustrated by the influx of good into the knowledges of truth, 4095–7; not to speak to any one from good to evil, sig. no longer communication, 4126; at this day there are no knowledges concerning goods and truths, wherefore what is said of them cannot easily be comprehended, 4136(3); good becomes various by truths, so that in no case is it altogether alike, 4149(2); goods and truths are in a threefold degree according to so many heavens; and in like manner in the external man, the things which correspond to them, 4154; good of the will consists in doing good from good; but good of the understanding consists in doing good from truth, or from the understanding, 4169; how good comes by evil not of one's own fault, 4172; to believe good to be from self, is to be willing to merit salvation, 4174; see MERIT; good is reproduced by truth, which enters with the affection of good, and vice versa, 4205(2); good is in the first place when man lives according to the truth which he has learned from affection, 4243(2); the genera and species of good are innumerable, yea, endless, 4263; good is respectively a lord, and truth a servant, they are also brethren, 4267; truths ought to be insinuated into good, to make it good; they are insinuated by affections, 4301; truths in goods are arranged into order, when according to truths in their order in the heavens, corresponding to the order in the human body, 4302(3); the good of truth is truth in will and in act, 4337(2), 4346, 4390; when truths are conjoined in good, progress is made from things general to things particular and singular, 4345(4); the conjunction of good with truth, the order of its progress, 4353(2); see REGENERATION; good acknowledges its own truth, 4358; before truth is received and conjoined to good, confirmation must precede and be associated, in order that it may be believed, 4364; truths cannot be accepted, thus cannot be conjoined to good, except with those who are in the good of charity and of love, 4368(2); the affection of truth appears to be from truth, but it is from good, 4373; good acts, when truth acts it is from good, 4380; truths of good are the truths which good has with it when it inflows, 4385; all things refer to truth and good, 4390, 4409; spir. good consists in willing good to another from no gain to self, but from the enjoyment of the truths of faith from the Word, 4538(4); truths are the forms of good, 4574(2); the difference between cel. good and spir. good, 4581; truth is not truth except from good; falsity, when it is from good, is received as truth, 4736; good acts by truth, 4757; truth is to good as water to bread, or drink to meat, in nourishment, 4976; good does not appropriate to itself truth, but the good of truth, that is use, 4984; good and truth natural-spiritual and not spiritual, its nature shown by examples, 4988, 4992, 5006, 5008, 5022, 5025, 5028, 5032(2)–3; see NATURAL; good is conjunction; it may be known what good is, if there be any study to know what love to God is, and love towards the neighbor, 4997; natural good not spir.; spir. good is from religion, 5032; love and reverence from the internal towards the Lord are testified by exercises of charity towards those who are in good, 5066–7; good without truth cannot be given, because truth is a variation of form, and good is the enjoyment thence derived, 5147(2); all things in the universe have reference to good and to truth; in man, the will and the understanding have that reference, 5232; truth is conjoined with good when man is in charity, 5340, 5342(4); truth is multiplied only from good, 5345, 5355; truth is conjoined with good, and good with truth, the process, 5365(2); there is a controversy at this day concerning the highest good; no one knows that it is the good of charity without any selfish end, 5365(4); when truth passes into the will, it becomes the good of truth, 5526; they who are in good, in the other life, are in the faculty of growing wise, 5527; good arranges truths in order into the form of heaven, but evil arranges falsities into the form of hell, 5704; truth is applied by good, and under good, 5709; when inversion takes place in man who is regenerating, namely, when good takes the first place there is temptation, 5773; between truth and good there is close conjunction, 5807, 5835; between internal and external good there is conjunction, otherwise they perish, 5841; in the good of charity is the all of wisdom; he comes into this latter after death, who had come into the former good, 5859; good is multiplied around every truth, and makes it as a little star, it produces truths from truths by derivations successively, 5912; the reciprocality and reaction of truth into good is from good, 5928; truth and good with the regenerate are arranged into a heavenly form, the best in the midst, and so successively, 6028; truths lead to good, 6044; good is from a twofold origin, from the will and the understanding, 6065; truths seek life in knowledges, and good in truths, 6077; they who are regenerating are elevated from things sensual, 6183; before man is regenerated, he looks at good from truth; but when he is regenerated, at truth from good, 6247; the natural must necessarily be regenerated, to effect influx through the internal, 6299(2); they who are regenerating, undergo many states, and always enter more interiorly into heaven, and come nearer to the Lord, 6645(2); they are perfected to eternity, and yet cannot arrive far beyond the first degree, 6648; the evil dare not assault good, for thus they would be tormented and cast themselves into hell, but it is allowed them to assault truth, 6677; good is through heaven, 6720; truths make the quality of good, because truths become good, when they become of the life, 6916; they who are in truth are rigid, they who are in good are soft, 7068; no one knows what good is, unless he knows what love to the Lord and towards the neighbor is; it cannot be known what truth is, except from good, 7178; it is not known what heaven is, unless it be known what good is, 7181; all things which are according to order have reference to good and truth, and which are contrary to order, to evil and the falsity, 7256; good and truth which are of the Lord, and which are not of the Lord, 7564; there are goods and truths which look inwards, and which look outwards; man is of such a quality that he can look above himself, or to the Divine; and that he can look beneath himself, or to self and the world, 7601(2), 7604, 7607; see CHARITY; natural good is altogether different from spir. good; spir. good is a plane to the angels, but natural good not, in the latter it is easy to be led away into evil and falsity, 7761; good and truth are taken away from the evil, and given to the good, 7770; all goods in heaven are distinct, 7833, 7836(3); truth becomes good when man wills and does it, 7835; good is accepted in which is falsity if there be ignorance, and in ignorance innocence, and a good end, 7887; the enjoyments of affections adhere to truths, in this case truths are according to the affections which are excited, 7967; good gives the faculty of receiving influx from the Lord, not truth without good, 8321 (2); the affection of truth is from good, the one is from the other, 8349, 8356; truths appear undelightful, when communication with good is intercepted, 8352; goods and truths conjoined appear as one in the image of a man, 8370; good from the Lord has inmostly in itself heaven and the Lord; good from the proprium has inmostly in itself hell, 8480(3); heavenly good vanishes according to the degree of increasing concupiscence, 8487 (2); what it is to look from good to truth, and from truth to good, 8505; the quality of truth with respect to good, and its quality without good, various comparisons, 8530; the measure of every one's good in the other life is according to his faith and charity in life, 8533; there are two states with the man who is regenerating; the former that he may be led by truth, the other that he may be led by good, 8516(2), 8640, 8643, 8658; man cannot come into heaven until he is in a state to be led by good, 8516, 8539(2); see REGENERATION; what must be the quality of truths that they may be made good, 8724; the Divine good itself is a flame of infinite ardor, which no angel could bear without intermediate tempering, 8760(2); good and truth are as a fibre containing spirit, and as a vessel containing blood, 9154(2); good has its quality, thus its form, by truths, illustrated from living things, 9154(2); truth desires good, and is willing to be conjoined with good, 9206 (2), 9207; good implanted from the Lord by truths compared with seed, 9258(2); the good of the new will is the habitation of the Lord with man, and the truth of the new understanding thence derived is the tabernacle, 9296(3)–7(2); truth is formed with man according to uses of life, 9297(4); the good of the spir. church is from truths, 9404(2); good is the soul of truths, it is the all in all in truths, to give them being, 9550, 9568; the Divine of the Lord is in good, 9568(4); the only good which reigns in heaven, and makes heaven, is the good of the Lord's merit and justice, thus His Divine Human, 9486; the sphere of good from the Lord around heaven and the societies, 9490–2, 9534–5; good and truth reciprocally conjoin themselves like the heart and lungs, 9495; every truth has its own good, and every good its own truth, 9637; all things are from good, as light is from flame, 9667; the internal good is good of innocence, and is good Divine from the Divine Human, all goods flow in order from this, 9473(3); the good of the inmost heaven is of love to the Lord, the good of the middle heaven is the good of charity toward the neighbor, 9670; the difference between the two, references, 9670(3); no one can know what good is unless he lives in good according to the Word, 9780(2); the good of the three heavens, the good of love to the Lord, the good of charity toward the neighbor, the good of faith and obedience, 9812(2); good deeds done with the idea of merit are not good; those done from the love of good are really good, 9974–9984; good reigns universally in the heavens, 9832; how the goods of love succeed each other in the heavens, 9873; all real good is from the Lord, 9981; man can with difficulty distinguish between truth and good, because he can with difficulty distinguish between thinking and willing, 9995(2); good is implanted in man from infancy, that it may be a plane to receive truth, 10110(4); all things have reference to good and truth, or to evil and falsity; thus to will and understanding, what a man wills, this he loves, 10122(2); the Lord flows in immediately into good, and mediately into truth, 10153(2); cel. good is formed by truth in order from the outermost, 10252, 10266; the Divine good of the Lord in itself is single (*unicum*), because infinite, its distinction into cel. and spir. is from dissimilar reception, 10261(2); there are three kinds of goods which constitute the three heavens, 10270; spir. good is truth in its essence, 10296; man is his own truth and his own good, 10298(2); the Lord is good and truth itself, 10336(2); to do good and truth for the sake of good and truth, is to love the Lord above all things, and the neighbor as one's self, 10336(4); man is such as he is as to good, not such as he is as to truth without good, 10367; man is led of the Lord by truth to good; truth becomes good, when it becomes of the will or love, 10367(4); see REGENERATION; good and truth must be conjoined to be something, 10555; the Lord is good itself and truth itself, because infinite, 10619; the conjunction of good and truth, illustrated by things acting and reacting, 10729(2); when we speak of good we mean its enjoyment, its pleasure, or its love, 10367(2); the Divine good and Divine truth, 10196(2).

Good Tidings. To bring good tidings sig. to preach the Lord from the doctrine of love and charity, and to worship Him from these, 795(4).

Gopher-Wood sig. concupiscences, 640, 643.

Goshen sig. the midst of the natural, 5910, 6028, 6051, 6068, 6080, 6085; the church, the inmost of the natural, in the inmost of the natural is the spir. church, 6649; it sig. the lower earth, 7240.

Gospel sig. annunciation concerning the Lord, His coming, and those things which are from Him; the whole Word is the gospel, 9925(2); see, 1925(5), 3488(8); those rep. by the blind, deaf, dumb, maimed, lame and leprous receive the gospel, 7337; Aaron is a representative of the Lord as to preaching the gospel and worship, 9924.

Gourd. Wild gourds of which it is said, there is death in the pot, sig. falsification, 8408(8).

Government. See Rule, Order. Government from truth alone condemns to hell, from good elevates to heaven, 2015(10); the Lord rules all things of earth through the heavens, 2026(2); all things of man through his inmost, 2973(4); the heavens are distinguished into governments according to truths from good, 5044; ecclesiastical and civil government, 10789–10806.

Governors or Officers. To appoint officers sig. the orderly arrangement of generals in the natural, officers sig. generals, 5290; governors over ecclesiastical things are called priests, over civil things magistrates, and their chief a king where such a form of government prevails, 10789–10806.

Grace, or Favor. See Mercy. The celestial acknowledge and implore the mercy of the Lord, the spiritual, His grace, 598 (2), 981, 2423; grace sig. deference, humiliation, 2154–7; to find grace or favor in the eyes, sig. strong inclination, 3980, 4455; grace is predicated of the understanding, it sig. to be accepted, 4975½; they who are more remote from what is internal speak of grace, not of mercy; this is from the love of self, 5929; to find grace or favor in their eyes, expresses affections of the things treated, 6178; it is a form of insinuation, with a view to being well received, 6512; grace or favor from those who are in evils and falsities is fear, 6914; to be gracious when concerning the Lord sig. to gift with spir. good; to do mercy sig. to gift with cel. good, 10577, 10617.

Graces. The graces sig. affections for good, the muses affections for truth, 4966(2).

Grain of various kinds sig. the kinds of good and truth therefrom, 3941(5), 5405.

Grand Man. See Greatest Man.

Grape. See Vineyard, Vine, Wine. It sig. spir. good, 885(2); also charity, wine faith, 1069, 1071–2(2); the good of cel. truth, 5113, 5117, 5119; grapes and clusters sig. internal and external goods of the church, 9320(3).

Grass. See Herb. Cutters of grass, 1111; grass sig. external knowledges, 6723(2), 9391(11).

Grate. The grate or network round the altar sig. the sensual, 9726.

Grave. See Sepulchre, Bury. Grave sig. resuscitation, why, 5551; graves sig. damnation, 8165.

Graven Image. See Idol. A graven image sig. falsity of evil, 7852(3); what is not from the Lord, but is from the proprium, which they are willing to be adored for the Divine, 8869; what is from the intellectual proprium, a molten image what is from the voluntary proprium, 8869, 8932(5); graven and molten images, strange gods, and idols sig. things from man's own intelligence which have no life in them, 8941(8), 10406; graven images sig. false doctrines formed by man to appear as truths; molten images, the joining them together to favor external loves so as to appear as goods, 10406(2).

Gravity or weight corresponds to good, 5658.

Gray hairs sig. the last of the church, 5550, 5832.

Great, Greatest. To will to be greatest is not heaven but hell, 450–2, 952–3, 1506–7; great sig. glory 1419; it is predicated of good, numerous of truth, 2227; what it is to be greatest and least in heaven, 2654(5), 3417(2), 4051(2); great and greatness predicated of cel. things, 1866(2); great sig. good, 3296, 4994; the Lord did not engage in combat with a view to becoming greatest, 1812(2); the least being greatest in heaven, sig. that there is nothing of power and of wisdom from self, 4459(4); many is said of truths, great of goods, 6172; in the resurrection they are greater and more powerful than others who love to serve without recompense, 6393(3); truth from good is great in comparison with truth from which good is, 6574; in worship from humility is the acknowledgment that the Lord is Greatest and Holiest, 7550.

Greatest Man. The Lord's kingdom and heaven called the Greatest Man, 550, 911(2), 1894(2); situation in the Greatest Man, 1273–8, 1376–82; those in hell are outside the Greatest Man, 2996; the correspondence of the organs and members of the body with the Greatest Man, 3624–48, 3741–50, 3883–95, 4039–54, 4218–27, 4318–30, 4403–4420, 4523–33, 4622–59, 4791–4805, 4931–4952, 5050–

5061, 5171–5189, 5377–5305, 5552–73, 5711–5727. The whole heaven is in the form of a man, called Greatest Man, many earths needed, 6807; those from different earths constitute different provinces, 7078. See Earth, Society. Heaven is an image of the Lord, called Greatest Man, references, 9276(6–9), 9279(3).

Green. Herb and green thing, sig. the vile things of enjoyments, 996; a green thing sig. the sense of truth, or the very last of perception, 7691; green sig. perception by the senses, 10137(7).

Grief sig. anxiety of the heart or will, 5887.

Grieve. To grieve has reference to love, 590; it sig. to resist, 6420.

Grind. See Mill. It sig. to prepare goods and truths for use, 10303(2); also falsity from infernal enjoyment, 10464; those that grind sig. those in truth from affection for good, 4335; in opposite sense, those in truth from affection for evil, 4335.

Ground (*humus*). See Earth. The distinction between ground and earth, 872, 1068; ground sig. charity, will, the church, 809, 872, 990; ground is in the external man, because seeds are implanted in him, 268–9, 990; ground sig. the church and something of the church, 566; ground sig. heresy, 377; what it is to till or cultivate the ground, 345, 381, 386; the rational is that from whence are the seeds of good and truth, and the natural is where the ground is, 3671; ground sig. mind, 6141; a receptacle of truth, 6135; holy ground sig. the holy which proceeds from the Lord, 6845; ground sig. the church and the man of the church, he is called ground when goods and truths can be implanted, before he is called earth, 872; ground, the good of life, 2590(2), 3324(2); the good of the rational, 3030(4); good of affection, 3066; knowledges, 3665(2); exterior good and truth, 3671; the natural, references, 3671; doctrine, 3709, 3712; truth of faith, 6135, 6141, 6148, 6153–4; the church from the reception of seeds, and their birth and produce, like a field, 10570.

Grove sig. doctrine, spiritual things, 2722; the ancients celebrated holy worship on mountains and in groves; this was prohibited when those things were worshipped, and the worship became idolatrous, 2722(5); the signification of various kinds of groves, 2722(7); they also made to themselves the graven things of a grove, 2722(3); the Ancient Church celebrated worship in gardens and groves beneath trees, according to their representations, 4552(2); groves sig. doctrinals and the things which relate to intelligence, in each sense, references, 10644.

Grow, To. To grow into a multitude sig. extension from what is inmost, 6285; to grow, sig. increase, 6755.

Grub. See Insect.

Guard. See Custody, Keep.

Guard (*satelles*). A prince of the guards sig. the primary things for interpretation, 4790, 4966, 5084.

Guile sig. evil, 4459.

Guilt, Guilty. They that use violence are guilty, 376. Guilt is the blame of the profanation of truth, 3398; it is the blame or imputation of sin, and of transgression against good and truth; thus, that it is all sin which remains, 3400; he is guilty who is in blame, and thereby in imputation, 5469; man is guilty of the evil he is conscious of, for this proceeds from both the will and understanding, 9019, 9012, 9132; he would not be guilty if he believed that all good and truth is from the Lord, and all evil and falsity from hell, 6324.

Gulf. The great gulf fixed between Abraham and the rich man sig. the opposition and contrariety of the states of life between heaven and hell, 8918(3), 9346, 10659(4).

Gyre. A wonderful flowing into gyres, 3889; according to the heavenly form, in the brain, 4039–43; inauguration into societies by inauguration into gyres, 5171–89.

H. The letter h in Abraham was taken out of the name Jehovah, 1466(2), 3251, sig. the Divine, 2010, 2063, 4594(3).

Habit. The things with man, which induce habit, are removed from the external memory into the internal, and remain to eternity, 9723, see also 1050(2), 3843(2), 4353(3), 4884(2), 7398, 9394(4).

Habitation, Inhabitant, to Inhabit or Dwell. See House, City, Palace. They who were of the Most Ancient Church have magnificent habitations, 1116; the habitations of the angels, 1628–9; inhabitants sig. the goods of truth, 2268, 2451; city is predicated of truths, inhabitant of good, 2712; to dwell sig. to be and to live, thus state, 3384; to tarry with, sig. to live, and is predicated of life from good, to dwell, of the life of good with truth, 3613; to cohabit from which Zebulon is named in the supreme sense sig. the Divine Itself of the Lord; in the internal sense the heavenly marriage; in the external marriage love, 3960(3); the habitation of holiness sig. the cel. kingdom; the habitation of glory, the spir. kingdom, 3960(2), 8875, 9815; to dwell with them sig. to live together or make one church, 4451; to dwell sig. a state of life, 6051; to dwell in the land of Midian, to pass the life among those in simple good, 6773; to dwell near a well sig. to study in the Word, 6774; to dwell with anyone sig. to agree together, 6792; dwellings sig. the things of the mind; thus of intelligence and wisdom, 7719; habitations, things interior which are of the mind, 7910; the habitation on Mount Sinai is representative of heaven where the Lord is, 9481; the habitation sig. heaven, specifically the second or middle heaven, 9594–5, 9632, 9485; to spread out the heavens and the earth, is similar to spreading out the curtains of the habitation, 9596(5); to dwell in the midst, when concerning the Lord, sig. His presence and influx into the good of love, 10153; the inhabitant of the land sig. a religion in which is evil, 10640.

HADORAM rep. rituals, 1245.

HAGAR rep. affection for knowledges, 1890, 1892, 1895, 2093(2), 2652, 2691, 3264; the life of the outer or natural man, 1896, 1909; the word Hagar means sojourner, these rep. those who were to be instructed, 1896; Hagar rep. the life of the affection of external knowledges, 1960, 1964; the story of Hagar explained, 1890–1964; Hagar rep. the life of the exterior man, through which man becomes rational and spiritual, 2675; affection for natural truth rep. by maid servants taken for concubines, as Hagar, 8995(5).

HAIL. Hail and rain of hail sig. falsities from evils destroying truths and goods of faith; a curse; vastation of truth and good, the plague of hail explained, 7553–7619, 7646, 7677.

HAIR, GRAY (*canities*) sig. the ultimate of the church, 5550, 5832.

HAIR. See TO COMB, POLL, SHAVE, NAZARITE. Hair sig. the natural as to truth, 3300–1; because the natural is as an excrescence from things internal, in like manner as hair from the internals of the body, 3301; hair sig. the truth of the natural perverted, also falsity, 3301(2); baldness sig. no natural truth, 3301(9); the prophets were clothed in garments of hair to rep. natural truth, 3301(2); hairy men and smooth men, 3526–7; hair, the natural; to poll sig. to accommodate and to reject what is unbecoming, 5247; hairiness and girdle of skin sig. the literal sense of the Word, 5247(6); the correspondence of the hair with the Greatest Man, 5569–73; the angels appear in becoming hair, 5569; women who have made everything to consist in adorning their persons, appear in long hair spread over the face, which also they comb, 5570; those who have been purely natural, in the other life, in the light of heaven, do not appear to have any face, but something hairy in its place, 5571; the Dutch that are merely natural and such as believe nothing concerning spir. life have something hairy instead of a face, 5573(3); grey hair sig. the ultimate of the church, 5832; hair, inasmuch as it is what is ultimate, sig. the whole, 10044(3).

HALF. Half sig. same as the whole, 3239(2); half a shekel, sig. all, because they were ten gerahs, 10221; half of a number sig. as much as is correspondent, also as much as is sufficient, and something, 10255.

HALLELUJAH. JAH sig. the Lord as to Divine truth, also Jah in Hallelujah, 8267(2).

HALLOW, To, sig. to rep. the Lord as to the Divine Human, 9988; reception of the Divine of the Lord, 10111, 10113, 10117, 10126, 10128, 10149–52, 10276.

HAM. Ham, faith separate from charity, 975, 1062–3, 4680(2), 8093(2); the church corrupted, 1062, 1076–9; sons of Ham sig. corrupt internal worship, and faith separate from charity, treated in series, 1132, 1160–1216; they appeared to the ancient people as black from the heat of their lusts, and were hence called Ham, 1063; Ham internal worship corrupted, 1140–1, 1162; Cain was of the cel. church, Ham of the spiritual, 1179; they who have separated faith from charity cast themselves into falsities and evils; this was rep. by Cain and Abel, by Ham and Canaan, by Reuben and the Egyptians in that their first born were slain, 3325(11); Ham's son was cursed but not Ham, because Ham rep. faith separate from charity in the spir. church which cannot be cursed; Canaan rep. external worship separate from internal which is cursed, that is averted from the Lord, 1093(3)–4; Ham, profanation of good by faith separate, 4601(2).

HAMATHITES rep. a species of idolatry, 1205.

HAMOR. The sons of Hamor the father of Shechem rep. the origin of interior truth from a Divine stock, 4399, 4454; Hamor the Hivite, the father of Shechem, interior truth from the ancients, 4431, 4425; the good of the church amongst the ancients, 4447–8, 4454, 4459, 4500–1; Hamor, life, Shechem, doctrine, 4472; Hamor and Shechem were slain because they acceded to external things, 4493(6); they had remains from Most Ancient Church, 4489; why slain, because they had remains from Most Ancient Church and if they accepted the things among sons of Jacob their internals would be closed, 4493(5).

HAND. See RIGHT HAND. Hand sig. power and the confidence thence, 878; when it relates to Jehovah, omnipotence, 878(3); hence came the ceremony of inaugurating and blessing by the laying on of hands, 878(7); hand sig. will, power, 1038(8); power is predicated of truth, 3091; to sit on the right hand, a state of power, 3387(4); hand sig. power, 2411, 2520, 4182; fracture of the hand or feet sig. those in perverted external worship, 2162(13); power of good through truth, 3091, references, 4978, 5328; hand is also predicated of good, because the power of truth is from good, 3563; what comes into the hand sig. those things which are of Providence, thus Divine, 4262; the correspondence of the hands, the arms, and shoulders with the Greatest Man, 4931–4937; they who correspond to the hands are those who are powerful by the truth of faith from good, 4932–3, 4936; right hand sig. superior power, omnipotence, 4933; under the hand of any one sig. at his disposal, 5296; to lift up the hand, power in the spiritual; to lift up the foot, power in the natural, 5327–8; to give upon the hand, to confide, also as much as is in his power, 5544; to place the hand upon the head in blessings is an ancient ritual, because the head is where the intellectual and voluntary is; but the body where act and obedience is, 6292; hand, omnipotence, 6425, 8238; see POWER, SHOULDER, ARM; hand sig. the power proceeding from the Divine rational of the Lord, thus things internal; staff, the power proceeding from His Divine natural, thus things external, 6947; hand sig. power, here the power of uttering Divine truth mediately; to send by the hand, mediately, 6996; staff, natural power, but hands spir. power, 7011; with a strong hand, with all force and power, 7188, 7189; the hand of Jehovah against any one sig. plague, punishment, also vastation, 7502; the arms with the shoulders, the hands and fingers, powers, 7518; to sit on the right hand of God, omnipotence, 7518; to stretch out the hand, and also a staff towards heaven, sig. the attention and approach of heaven, 7568, 7572; to spread abroad the hands to heaven, when it is done for another, intercession, 7596; to speak by the hand of any one, mediately, 7619; to stretch out the hand, the dominion of power, in the supreme sense unlimited power, 7673; in the strength of the hand of Jehovah, from the Divine power of the Lord, 8050; also a strong hand, 8069; the hand sig. the will, 8066; a high hand, Divine power, 8153; the right hand of Jehovah, omnipotence, predicated of the Lord as to Divine truth, 8281; to hold up the hand sig. directing spir. power upward to the Lord, 8604; faith which looks to the Lord conquers, 8606; faith which looks away from Him yields, 8606–8; the fist, full power by truth from good, and by falsity from evil, 9025; under the hand, under the view, 9035; hand, the power which belongs to truth, especially spir. truth, references, 9053, 9410; into the hand sig. appertaining to him, because what is in power appertaining to him, thus himself; to sit at the right hand of the Father, when concerning the Lord, sig. Himself, 9133; to set the hand with any one sig. obedience, 9249; to fill the hand, rep. the Lord as to truth, references, 9955; inauguration to represent the Divine truth from the Divine good of the Lord, and power, 10019; to place the hands upon the head of a beast which was to be sacrificed rep. the reception of the Divine good and truth, 10023; laying on of hands sig. communication, transference, and reception, 10023(5); hand sig. power, it is predicated of truths from good, also whatever appertains to man, thus the whole man, 10019; right hand sig. truth from good, also falsity from evil, 10061(5)–2(3); the intellectual of the middle heaven, 10062; to fill the hand, rep. the Divine power of the Lord in the heavens, by Divine truth proceeding from the Divine good of the Lord, and its communication and reception there, 10076; it sig. the second state of the Lord's glorification, 10076(2); to fill the hand, purification from evils and falsities, 10076(8); the palms of the hands, full power, 10082; to be set on the palms of the hands of Aaron, sig. acknowledgment that it is of the Lord, 10082; horns of altar refer to arms and hands, 10186; to wash the hands and the feet, sig. the interiors and exteriors, 10241; hand sig. the proprium, 10405; the work of the hands sig. what is from the proprium, 10406(11); to fill the hand sig. what is communicative and receptive of Divine truth from the Lord, 10493; the hands of Moses in which were the tables of the law rep. the Word, 10690.

HAND, LEFT (*sinistra*). See RIGHT HAND.

HANDLE. See CLASP.

HANDMAID or MAIDSERVANT. When the intellectual is a mistress, the affection of sciences and knowledges which is of the exterior man is a handmaid, 1895; menservants and maidservants sig. lower things, as natural and rational in comparison with spir. and cel., 2567; goods which are subservient, 2567(7); to procreate children from maidservants was tolerated to rep. those who are out of the church; such were called concubines, 2868; handmaids sig. external affections, or external bonds, 3835, 3849; affection for knowledges, 3264, 3913; menservants and handmaids sig. affirmative mediums serving for the conjunction of good and truth, or of the external and internal man, 3913, 3917, 3931; in the Ancient Church the offspring from handmaids were acknowledged as legitimate, the wife consenting, that the barren wife might not represent the dead, 3915; a maidservant behind the mills sig. affection for knowledges in the last place, 7780; an Israelitish daughter sold for a maidservant sig. the affection of truth from natural enjoyment, 8993; its quality, 8994; maidservants betrothed to their lord, or his son, were representative, 8995; the sons of a handmaid sig. those who are out of the church, 9281.

HANG, TO. Hanging on a tree sig. rejection and damnation, 5156; it was on account of evil, stoning on account of falsity, 5156, 7456(2); by neck, interception of good and truth, 9755(15); hanging before the sun sig. the total extinction of good by profanation, 10652(3); see, 5044 (11).

HANGINGS. See CURTAINS.

HAPPEN. See PROVIDENCE.

HAPPINESS. See BLESSING, ENJOYMENT. The happiness of heaven is inexpressible, it comes from the Lord only, 32(2); the greatest happiness of the most ancient people was in marriages, 54; heavenly joy and happiness, 449–59, 537–52, it consists in desiring to serve others with no selfish end, 452; and in a life of activity, 454; it is from peace and innocence, 540; in heaven it increases according to numbers, 549; it is from the Lord alone, 551–3; the happiness of married pairs in heaven, 553; charity consists in use, the happiness of heaven is according to use, happiness of marriage from the highest use, 997, 2734; in the other life enjoyments and happiness are communicated from one to many, 1392, 2057(2); happiness with those who acknowledge the Lord, 1422; cel. happiness is of good, spir. is of truth, 1470; degrees of happiness according to degrees of good and truth, 1524, 1824, 2284(3), 9666(2); it is in a state of peace, 2780; from love to the Lord and the neighbor, 3539, 3610(2), 6408, 10408(3); it consists in doing good to others without recompense, 3887, 6388–92; it is proportionate to the wisdom and intelligence, 4529(3), 5749; it is from the marriage of good and truth, 5365; it is from doing good or uses without an end of recompense, 6388–94, 10714–24; it consists in activity in the performance of uses, not in idleness, 6410, 7038; see USE, WORK; those who are in the stream of Divine Providence are borne continually toward happiness, whatever may be the appearance of the means, 8478(4), 8717(2); see PROVIDENCE; eternal happiness is given to those in love and faith in the Lord from the Lord, 10714–24.

HARAN was an idolater, 1357–8; he rep. interior idolatrous worship, 1366–7; an obscure state of the Lord like man's boyhood, 1430; what is external, 3691; Haran and Laban rep. the affection of external or corporeal good; collateral good of a common stock, 3612; external good, 3691.

HARD. Whatever is man's own appears hard and bony, 41; it sig. what is confirmed, falsity confirmed even to persuasion is hard; falsity from evil in the other life appears hard; truth from good appears soft, 6359; hard things in man sig. truths and goods of the lowest natural, 6380; to harden the heart sig. obstinacy, 7032, 7272, 7305; a hard and stony heart sig. self-love, 9377(2), 10612.

HARLOT. See ADULTERY. Young girls, who have been enticed into harlotry, who have an instructor attending them, 1113; adulteries are from the adulterations of good, and whoredoms from the falsifications of truth, 2466–8; harlot sig. falsity, 4522, 4859, 4865, 4890, 4893; whoredoms are effected by three methods, concerning which, 10648(2); whoredoms are falsifications of truth, 10648; to commit whoredom is illegitimate conjunction at first and afterwards profanation, 10652; whoredoms sig. perversions of good and falsifications of truth, 8904 (6); the hire of a whore sig. falsified truths of faith, references, 9231(4); it is called hire and whoredom when one teaches truth for the sake of gain, honor, and reputation, 10570(6); still the knowledge is true sig. by it is holy to Jehovah, 10570(6).

HARMONY. Every one is formed from the harmony of many; but such as the harmony is, such is the one, 457, 687; harmony in societies, 3986(3); references, 8003.

HARP. The harp, the pipe, and string-instruments sig. the spir. things of faith, 417–20, 3880(5); the harp is predicated of the good of faith, 4138; harp sig. the enjoyment of affection for the truth of faith, 8337(3).

HART. See HIND. Hart sig. affection for truth, 6413(3).

HARVEST. Wheat-harvest sig. an advancing state of love and charity, 3941; harvest, truths from good, 5895; see WHEAT, BARLEY, FIELD; the feast of the first fruits of harvest, 9294, 9295; see FEAST; harvest sig. such a state of the human race as to the reception of the truth of faith in good, also a similar state of the church, and of man, likewise of good, 9295(3); harvest sig. the last time of the church, the consummation of the age, 9295(6); the state of good, 10083.

HASTEN, To, sig. certainly and fully; the condition of state to which haste corresponds is, that there are many things together which are bringing to pass, from which there is a certain and full event, 5284; it sig. impatience, 5766; desire, 7866; affection, 10625.

HASTY. See QUICKLY.

HATRED. LOVE OF SELF AND OF THE WORLD, HELL. Hatred sig. by serpents, 251; hatred is contrary to charity, 374; mutual love constitutes heaven, so hatred hell, 693–4; the hells of those who are in hatred; see HELL; 814–23; in hatred there is murder, 1010(2), 1011; Ham those in no charity, but hatred, 1079–80; the spheres of those who are in deadly hatred are poisonous, and cause swooning and vomiting, 1512; from the enjoyment perceived in hatred, man does not believe it to be infernal, 1860; forms of hatred and forms of charity cannot in anywise abide together, 1860(2)–1; hatred sig. aversion; when said of the Lord, mercy, 3605(2); hatred sig. contempt and aversion, 4681, 4684; they who hate any one, although without cause, hate him in the other life, and there breathe his destruction, 5061; those in hatred in the other life, 5061, 5563, 5712–21, 5764; to hate, to reject, 6558; Leah was hated, sig. affection for external truth was not so dear, 3855, 3870; hating unjust gain sig. aversion to persuasions from falsity and evil, 8711; hatred is of evil, it is the opposite of charity; and breathes murder, references, 8902; hatred is aversion and dissent between truths and falsities, and between goods and evils, references, 9257; hating or holding in aversion is turning away from, it is opposite to love, 9265; the hells are in hatred against the neighbor and God, 9492; all evil has within it enmity, hatred, revenge, cruelty, 10618(2). See ANGER.

HAVEN sig. the station where outward knowledges terminate and commence, or where there is a conclusion of truth from outward knowledges, 6384–6.

HAVILAH sig. the mind, 110, 115; interior knowledges of spiritual things, 1168, 1170.

HAUGHTINESS. See SELF–LOVE. They bore themselves haughtily, sig. an attempt to rule by force, 8678; haughtiness is loving one's self better than others, and despising others in comparison with one's self, 8678; haughtiness is from self-love, references, 8678(2).

HAZARMAVETH sig. rituals, 1245, 1247.

HAZEL sig. natural truth, 4013(3)–4.

HAZOR, THE KINGDOMS OF. See ARABIA, sig. those who possess spir. riches, 382(2), 3048(6).

HEAD. The head of a serpent sig. the dominion of evil, 257; the love of self, 2219(4); when man is resuscitating, two angels sit at the head, 172–4; the head of a ladder sig. what is supreme, inmost good, heaven, 3700; cel. things constitute the head, spir. things the body, and natural things the feet, 4938–9; to lift up the head sig. what is provided and thence concluded, it was a formulary of judgment to life or to death, 5124; also what is concluded from what is provided, also from what is foreseen, 5155, 5162; the head in the Greatest Man sig. the inmost heaven, because it is cel., the body, the middle heaven, because it is spir., the feet the last, because it is natural, 5328; to put the hand on the head in benedictions is a ritual derived from ancient times, because the head is where the intellectual and voluntary are, and the body where the act and compliance is, 6292; the head sig. things interior, the body things exterior, 6436; the crown of the head of a Nazarite, sig. things exterior, because Nazariteship is hair, 6437; the head of months, sig. the principal, because the first, 7827–8; the head on the legs and on the inwards in sacrifices sig. from inmost to outermost, 7859; the head sig. the truth which man makes the truth of his faith, 9166(7); head sig. things interior, 9656; from the head through the neck into the body corresponds to the influx of the cel. kingdom into the spir. kingdom, 9913–4; the celestial kingdom is the head of the Greatest Man, 9914(2); anointing the head rep. the whole Human of the Lord; anointing the head in inaugurations, 10011; the head sig. the whole man, 10011; because supreme and inmost, 10044; references, 10051; it corresponds to the inmost heaven, 10005(4); the head of Nebuchadnezzar's statue rep. the first state of the church, 10030(3); to cut off head and tail is to cut off good and truth, references, 10071; shave the head sig. the dissipation of Divine good in the heavens, 10076(7); head corresponds to good of love to the Lord, the Divine celestial, 10087; roof sig. same as head, the inmost, 10184.

HEAL, HEALING. See DISEASE. To heal, sig. to make sound, 2518, 2588(2); healing ascribed to spices, 4748(4); the Divine providence concurs with natural means of healing, 5713; Jehovah the Physician sig. the preserver from evils, 6502(2), 8365; healings, cures, remedies, and medicines are not spoken of in a natural but in a spir. sense in the Word, 6502(4); the Lord's miracles were done to rep. spir. healing by reception of the gospel, 7337; the Lord's healing of diseases, sig. liberation from various kinds of evil and falsity which infested the church and the human race, 8364(6); to heal, sig. to cure and purify from evils, 8365; the curing and healing of diseases in the Word, sig. restoration of spir. life by right interpretation of external truth, 9031; the Lord healed on the Sabbath because it represented healing the spir. life, 9086(2); healing went forth from the Divine ultimates, for in them is strength and power, 9917(3); it sig. purification from evils and falsities, 10360(9); the leaf of the tree for medicine, sig. truths of faith for the recreation and restoration of spir. life, 9031(4); to be healed, sig. to understand, 10498.

HEAP or STACK sig. good, 4192; the ancients made heaps, and afterwards instead of heaps, they built altars to rep. the good of love, 4192; a stack sig. truth and good received, 9145; standing corn sig. truth of faith in conception, because not gathered into stacks, 9146.

HEAR, To, HEARKEN, To. To hearken to the Lord's voice sig. to obey the law, which all relates to love to God and the neighbor, 922(2); to hear sig. to obey, the ear sig. obedience, 2542; God heard sig. to bring help, 2691, 2694; influx and in the supreme sense life, 3507; to hear in the supreme sense, providence, to see, foresight, 3869(13). God has judged me, and has also heard my voice, sig. in the supreme sense, justice and mercy, in the inmost sense the holy of faith, in the external sense the good of life, 3921; to hearken to any one sig. in the supreme sense the Divine love, 3954; to hear, when predicated of the Lord, sig. providence, 3966; the correspondence of hearing and of the ear with the Greatest Man, 4652–4660, see EAR; to hear sig. to obey, and also to apperceive, 5017; not to be heard sig. not to be received, 5471, 5475; to hear, when concerning the Lord, to bring aid from mercy, 6852; to hear, to have hope, 7065; to receive by faith and obedience, 7216; when conjoined with doing, to perceive, to understand, to have faith; without doing it, to obey, 8361, 9397–8; to hear, to receive in the memory and to be instructed, also to receive in the understanding and to believe, likewise to receive by obedience and to do, 9311; to hear the voice of the Lord, sig. instruction concerning the precepts of faith, and reception, 9311; to hear, influx, 9926; to hearken sig. agreement, because between Divine good and truth, 8702.

HEARING. See SENSE, SPEECH. Spirits, as to the organical parts of their bodies, may not be in the place where they appear to be, illustrated by the hearing and the sight, 1378; hearing sig. perception from the good of faith and from obedience, 10199. The hearing of spirits more excellent than that of men, 322. See SENSE. The door of the ark sig. hearing, 652, 656; faith comes by hearing, 654; knowledges in childhood come especially by the hearing, 1460; the organic vessels of the external man are opened especially by the senses, sight and hearing, 1563; the external sensual here is the sight and hearing, 1589(2); how spirits are heard not by external way but by internal, but absolutely no difference as to hearing, 1635, 1763, 4652(2); sight more perfect than hearing, 1642; the senses of sight and hearing perfect the intellectual faculty, the other senses the will, 4038(2), 4247(2), 5077(3), 9996; hearing corresponds to the affection of learning and obedience, 4404, 4652, 5017; function of ear, 5017; hearing corresponds to perception and obedience, 6989; to things in spir. world, references, 9311.

HEART. When man is raised up the cel. angels occupy the province of the heart, 170, 172, 176; strengthen the heart sig. to be refreshed, 2166; heart, love and charity, 2525; from the heart and soul sig. from all the will and understanding, 2930; to be in the heart sig. what is interior and proceeds from good, 3313; the heart corresponds to things cel., the lungs, to things spir., 3635; the correspondence of the heart and lungs, in Greatest Man, 3883–3896; see also RESPIRATION; the general operations of heaven with man were observed to be into the brain, into the respiration of the lungs, into the heart, and into the kidneys, 3884; the alternate pulses of the heart insinuate themselves into the alternate respirations of the lungs, 3884(3); in heaven there is a pulse of the heart and respiration of the lungs, 3884(4); which were observed, 3885; there are manifold pulses and respirations in heaven, according to the societies and the states of their faith and love, 3886–7(2); the discourse of the cel. is perceived by the spir. as a pulse of the heart, 3886; in heaven there are two kingdoms, the cel. and the spir.; the cel. belong to the province of the heart, the spir. to that of the lungs, 3887; there is an influx of the heart into the lungs, in like manner into the whole body, they are circumstanced like the good of love and the truth of faith, 3887–3890; the heart corresponds to the will, respiration to the understanding, 3888, 5887, 9113; the correspondence of the heart with love, and of the lungs with faith, 3889; to steal the heart, sig. change of state as to good, 4112–13, 4133; the heart corresponds to the cel. kingdom, the lungs to the spir. kingdom, 4931(2); to speak to the heart, sig. confidence, 6578; to harden and fix the heart, obstinacy, 7032, 7272, 7300, 7305; the heart is the inmost organ, because it is of the will, thus of the love, 7542; to come forth from the heart, from the will, 8910(2); the heart, the life of love; the soul, the life of faith, 9050; the communication of truth and good in the understanding and will is as that of the heart and lungs, 9300(2), 9495; the heart sig. the love and the will, 10336. The state of the will is represented by the heart, as proud, hard, stony, tender, humble, a heart of flesh, 9377; the heart and lungs, also cerebellum and cerebrum correspond to the angels of the cel. and spir. heavens, 9670(2); heart sig. good of love or cel. good, references, 9817(2); a new heart, a new will, a clean heart, a will that shuns evils, 9818(4, 5).

HEAT. See FIRE. There are two fountains of heat, the sun of heaven, and the sun of world, 3338; the heat of heaven produces the life of the internal man, the heat of the world, the life of the external man, 3338–9; cold sig. no charity, heat, charity, 933–7; heat sig. love of self, 2441 (6); heat sig. too much love, the fire of lusts, 4175; vital heat has nothing in common with the heat of the world, vital heat is living, 5215(2); desires, loves, and affections are spir. heat, 5215(2); two origins of heat and light, sun of heaven and sun of the world, their difference, 5215(2); the Divine love is the first origin of spir. heat, 6032, 6135(3), 6832(3), 7381 (4), 8644, 8812; in heaven there are changes of heat and light or love and wisdom, 9213; the Lord as to His Divine Human is the sun of heaven from which heat and light proceed, 9594(7), see Sun.

Heaven (*cœlum*). See Angel. The internal man is called heaven, but the external, earth, 16, 82, 1733, 3705(2); the souls of those who are good are led into heaven, some more slowly, and others more quickly, 317; two examples of those who were taken into heaven immediately after death, 318–9; experiences to show that men have so general an idea concerning heaven and heavenly joy, that it amounts to none, 449; some suppose it to be on high, and that it thence rules what is below, 450; some suppose it to consist in the exercise of power, 450; to will to become greatest is not heaven, but hell, 450–1; the least is greatest, because the happiest, 452, 1419; heaven consists in being least not greatest, 452; some suppose that they are to be admitted through a door into heaven, 453; some that it consists in a life of ease, not aware that it consists in an active life, and in performing works of charity as the angels do, 454; some that it consists in a light of glory, 455; some in praising and glorifying the Lord, 456; no two have a similar heaven, but they are so arranged by the Lord, as to make one, 457; in hell and in heaven there are things innumerable, 969; heaven is immense, 1610(2), 1810; the heavenly joys recounted in the first heaven, only the most universal, amounted to about four hundred and seventy-eight, 457; evil spirits seek another heaven than that of the Lord, and do not find it, 458; there are three heavens and cel. and spir. angels therein, 459; all are ignorant what heaven is, and that it is mutual love and the joy thence, 537, 540, 547; how dangerous it is for any to come to heaven unless they be prepared, 537–9, 784(2); heaven consists in forms of charity which are angels, 553; the universal heaven in itself has reference only to the Lord, 551; all things of heaven, and of heavenly joys, are from the Lord, 552; quality of heavenly joy is described, 540–5; the most heavenly joy of one is small in respect to that of others, 543; in heaven there is the most exquisite communication and perception of happiness, 549; what was apperceived in heaven from experience, 546; there are three heavens and in each both the cel. and spir., 459, 684; the angels of the three heavens are subordinate to each other, but not with a subordination of rule or authority, 1752(2), 1802; they who are in mutual love continually advance in heaven towards the spring-time of their youth, 553; the upright are taught by experience what heaven is, and heavenly joy, 540; they are instructed in the knowledges of good and truth before they are raised up into heaven, 189, 1802(3); man is a little heaven, 911(2), 978(2); light and representatives in the heavens, 1521–1534; see Light, Representatives; the souls which have lived in charity are taken into heaven, some immediately, some quicker and slower, 317–19, 1112; the evil cannot even endure the presence of an angel, 1271, 1398; the evil cannot even approach to heaven, 1397; a certain adulterer approaching to heaven was rejected, 539; no one can live, unless conjoined with heaven and the world of spirits, 687; the men of the Most Ancient Church had communication with heaven, heaven was afterwards closed, 784; man was so created, that he could be together with the angels, and the angels with him, 1880(4); what is meant by the new heaven and new earth, 1733, 1850; man is called heaven in the Word, because he becomes a heaven in a least form by cel. and spir. things, 1900(3); heaven is mutual love, 2130(4); goods and truths with a regenerate man are arranged according to the form of things cel. and spir., and correspond, 1900(2), 1928; the heaven of human internals is above the angelic heaven, it belongs to the Lord Himself, 1999(3); they are forms recipient of life from the Lord, 1999(4); a new heaven and a new earth sig. a new church in general and in particular, 2117–18; in heaven there are both rich and poor, and how therefore it is to be understood, that the miserable and they who have suffered persecutions shall enter heaven, 2129(4); in some instances external things are laid asleep, that admission may be given into heaven, 1982; what is signified by the door being shut, by coming too late, by wanting oil in their lamps, and by knocking, 2130; introduction into heaven is a reception into angelic societies, 2130(2); in what manner they are received by the angels, and come in freedom into a suitable society, 2131; not having on a wedding garment, and being cast into hell, sig. the deceitful and the hypocritical, 2132; heaven is never shut to eternity, but happiness is increased according to numbers, 2130 (2); the glorification of the Lord in the heavens was heard and seen, 2133; the Divine good elevates all to heaven, Divine truth condemns all to hell, 2258; all who die in infancy go to heaven and are there educated, 2289–2309; only those in the good of love and charity come into heaven, 2336(3), 2356, 2359–60, 2363, 2379; if those in evil could enter by being instructed all would be saved, 2401(2), 3938(6); the tent rep. the Lord's kingdom, the curtains, veils, and coverings rep. the outer cel. and spir. things in the three heavens, 2576(2); see TENT; the outer things must be in correspondence with the inmost to come into heaven, 2973(4); by means of the Word man has connection with heaven, 2588(6); see WORD; while in the body man as to his spirit is in heaven, 2682(3); the state of those who after vastation come into heaven, 2699(2); heaven is in the internal, not on high, references, 3387(5); there are three heavens of cel. and spir. angels, and good spirits, 3475, 3478, 3691(4), 4154, 4286(2), 9457(2); heaven sig. the Divine, 3700; heaven is the Greatest Man, 3883; see GREATEST MAN; heaven is divided into lesser heavens and into societies, 4045; the state of heaven before and after the Lord's coming, 4180(5), 6914, 8054(2); heaven and earth shall pass away, sig. the internals and externals of the former church would perish, 4231 (3); three senses of the Word for the three heavens, 4279(2); see ANGEL; to come into heaven after death man must be in heaven as to his thoughts and affections, 4464; paradisal heavens, 4528–9; the heavens are distinct, yet the lower depend on the higher, 4618(3); heaven properly so called is the Lord, for He is the all in all there, 4997; how attained, not by afflicting one's self, 5006(4), 5008(4); how the Lord appears in heaven as a Divine Man, 5110(3); see HUMAN; man is formed after the image of the world and of heaven, 6013, references, 9279(3), 10156; the state of the heavens before and after the final judgment, 6306(2), 6914; the happiness of heaven is in mutual love and charity without the idea of recompense, 6388; see HAPPINESS; the state of those in the third heaven, 7877(2); before the Lord's coming heaven was not distinguished into three but was one, the spir. heaven was not yet formed, 8054(2); where the spir. heaven was to be was occupied by those in falsity and evil, 8054(2); heaven and hell are in man, they are not perceptible in the world, but are when one comes into the other life, 8918(4); elevation by degrees to the heavens, 8945; it cannot be effected from self, 8945(2); the conjunction of heaven with the man of the church, 9276(3); references, 9276 (8–9); see MAN, CHURCH; the internal man is formed to be an image of heaven, the external an image of the world, 9279 (2); see WORLD; evils and falsities are removed from those who are elevated to heaven, goods and truths from those cast down to hell, 9330(2); heaven is Divine truth from Divine good of the Lord, 9338(6); heaven and earth sig. the internal and external church, 9408(5); heaven sig. the angelic heaven, 9408; Divine truth from the Lord makes heaven, 9408(2); the Divine sphere of good encompassing heaven and the spirits there, 9490, and the subsequent numbers; also hell, with a difference, 9534; see SPHERE; there are three heavens, they are opened successively with man by life, but are closed with the evil, 9594; heaven is one by the reception of the good of love from the Lord, 9613; man is heaven in the least form, 9632(2); the two goods which are in the inmost heaven are the good of love to the Lord and the good of mutual love; but in the middle heaven the good of charity towards the neighbor and the good of faith, 9468, 9680, 9683, 9780; goods follow in order from the Lord and form the heavens, namely the good of love to the Lord, good of charity, and good of faith, 9741(2); the external of each heaven is a court which is the ultimate heaven, 9741; see KINGDOM; man is not in heaven until in good, 9832; the cel. kingdom corresponds to the voluntary, the spir. kingdom to the intellectual, 9835(2); all in heaven turn the face to the Lord, those out of heaven turn their backs to Him, 9864(2); how the goods of love succeed each other in the heavens, 9873 (3); the quality of the heavenly form; all societies are arranged according to it, and all the affections of good and thoughts of truth flow according to it, 9877; the extension of love in the heavens from one to another, 9961(2); the things impressed on the memory with the good are in a heavenly form, 9931; the cel. kingdom is of the superior heaven, and the spir. kingdom of the inferior heaven, 10068; the Lord is heaven and the church, thus all in all there, because He dwells there in His own, and not in their proprium, 10125, 10151(2), 10157; in the other life all things are communicated, received, or rejected, according to loves, 10130(2); the presence and the idea of space are according to the affinities of thoughts and affections in the other life, 10146(3); in heaven to the right is to the south, to the left the north, in front from the sun the east, to the back the west, 10189(2); the infernals cannot enter heaven on account of the contrariety of spheres, 10187; the varieties of the states of good and truth in the other life are as the varieties of the states of heat and light in the world, 10200; there are three kinds of goods which constitute the three heavens, 10270; the arrangement of truths with man is according to angelic societies, 10303(4); the spirit of man is his own truth and his own good, 10298; without communication with heaven by the Word, the human race would perish, 10452; doctrine concerning heaven, 10714–10724; love and faith make the life, 10714; love of good and the faith of truth the life of heaven, 10715; the Divine of the Lord makes heaven, 10716, 10721; they who receive heaven in themselves, come into heaven, 10717; they will good to all for the sake of good and truth; others will evil to all, 10718; heaven is in the internal, not in the external without it, 10719; in the other life the internal is laid open, whereby it is evident whether heaven or hell be in it, 10720; love to the Lord and towards the neighbor, and faith thence derived from the Lord, make heaven with man, 10721; love and faith have in them heavenly joy, 10722; in the heavens there is a communication of all goods, and hence so great peace, intelligence, wisdom, and happiness, 10723; they who are in the loves of self and of the world do not apprehend these things, and that in them is so great happiness, 10724; that which makes heaven with man also makes the church, 10760–6; the heaven of the Lord is immense for myriads of earths, 10784.

Heaven is distinguished into two kingdoms the celestial and spiritual, 9835; see KINGDOM; and into three heavens, rep. by the divisions of the tabernacle, 9741, 10268; relation of the three heavens to the two kingdoms shown by the relation of the tabernacle and the temple with their courts, 9741. The form of heaven the Greatest Man, which see, 5110(3); conjunction of heaven with man by the Word; see WORD, 10632; correspondence of all things of man with heaven, 3021; the new heaven and new earth, sig. the church in general and particular, 2117–8; the starry heaven sig. the angelic heaven, 8153. The quarters in heaven, 10189(2).

HEAVY. Falsities and evils are heavy and fall down like a stone, 8279; evils are heavy, and falsities not so from themselves, but from evil, 8298; evils, like things heavy, fall down into hell, but not falsities, except so far as they partake of evil, 8279, 8298; to be too heavy sig. to be not possible because not according to order, 8700; heavy, diminished strength, 8608.

HEAVY, TO MAKE. See TO HARDEN.

HEAVY, TO MAKE THE HEART, sig. obstinacy, 7615; is from falsity, to make it strong is from evil, 7616.

HEBREW TONGUE. See TONGUE and HEBREWS. Tense in Hebrew, 618; in Hebrew the words of the spir. class are distinguished from the cel. by their vowels, in the spir. the first three vowels are dominant, in the cel. the last two, 793, 1956; in Hebrew originally there was no punctuation, instead of punctuation marks, *and, it was*, or *it came to pass* were used, 5578, 7191.

HEBREWS. A new church in Syria was established from Eber, treated in series, 1217–1221, 1235–1250; its quality, called the second Ancient Church, 1238, 1241, 4680; the Hebrew nation was distinct from others in this, that they acknowledged Jehovah for their God, and had sacrifices, 1343; more particulars concerning the Hebrew nation, 1343; Hebrew is predicated of those things which relate in any way to servitude, 1702–3; the Hebrew Church was a long time in the land of Canaan, 4516–17; it differs from the Ancient Church; the internal of the church was not conjoined with their representatives as it was in the Ancient Church, 4874(2); Hebrew is predicated of a servant, where service is treated of, 5013, 5023; the land of the Hebrews here is the land of Canaan, sig. the church, 5136; a Hebrew boy, what is guiltless in the church, 5236; the Hebrew Church was a second Ancient Church, 1238(2), 1241, 1343; why the Egyptians abominated the Hebrews, 5702(2), see EGYPTIANS; the Hebrew women sig. those things which are of the church, 6675, 6684; Hebrews sig. what is of the church, 6738; in the Hebrew tongue distinctions are made by *and, he said, he spake*, 7191; a Hebrew servant sig. those who are in truths of doctrine, and not in good according to them, 3974(2); the men of the external church were rep. by Hebrew servants, 8977; those in the Greatest Man corresponding to the skin were rep. by Hebrew servants, 8977.

HEBRON sig. the church of the Lord; Kiriath-arba, truth, Hebron good, 2909, 4613–15, 4715; sig. the Lord's spir. church, 2909(4), 2981; Hebron rep. the church before it was rep. by Jerusalem, 2909(2); it was the inmost of Canaan, 3923(10); the state as to good, 4614.

HEEL sig. the lowest natural, 259, 3304, 3540, 4951–2, 6406; and corporeal, references, 6400. See SHOE.

HEIFER or KINE (*juvenca*). See CALF and OX. Sig. exterior celestial things, 1823–4; heifer, the law of expiation by a heifer, the heifer by which labor hath not been done sig. the innocence of the external man which is in ignorance, 4503(11); kine sig. truths in the natural, and in the opposite sense falsities, 5198–5207. See also FLOCK.

HEIGHTS, or HIGH PLACES. Whence the custom of sacrificing upon heights, or high places, 796. See HIGH.

HEIR of the Lord's kingdom, sig. those who live in the Lord's life or in mutual love, the internal of the church, 1799, 1802; to receive the inheritance of heaven, sig. the life of the Lord, 7212; to inherit, when it relates to heaven, as an heir to receive heaven by good from the Lord, 9338.

HELL (*infernum*). See DEVIL. The belly of hell sig. the lower earth, 247; men have only a most general idea of hell, 692; hatred constitutes hell, 693–4; all in hell are kept bound by their lusts and fantasies, 695, 1322; their greatest desire is to punish, torture, and torment one another, 695; man by spirits communicates with hell, 687, 697; I was let down into hell and into the lower earth, 699; classification of hells according to evils, 700; the Lord withholds man from evils, to prevent his rushing into hell, how, 789; the hell of those who cherish deadly hatred, or the cadaverous hell, 814; some were thence emitted, sending an infant to me, 814; their sinking down as through fire and smoke into caverns, 814; they who are delighted with revenge, so as to will to destroy the soul, are under Gehenna where serpents are, 815; the hell of those who commit murder with daggers, 816; one of them attempted to kill me by a blow through the heart and in the brain, 816; the punishment of one who killed another by poison, 817; a lake full of serpents and insanities, 819; the hell, where they smite each other with knives, those who have cruelly sought to murder others, 818; those who are outwardly honest, but inwardly robbers, their punishment, 821; the quality of those who are desirous to do injury to others, 822; all the states of man return in the other life, 823; the hell of cruel adulterers, some Jews, their cruel instruments, 824; Gehenna, immodest women, fiery changed to cold, serpents, 825; the Gehenna of adulterers who have defiled holiness, some held communist marriages, 826; those who ensnared by marriage love and love toward infants, become as bones, 827; most grievous punishment of those who deflower virgins without view to marriage and offspring, 828; punishment of those who think and speak lasciviously, 829; of those who suppose that young and beautiful wives are their property, 829; the hell of those who beguile men by subtle deceit with intention of destroying them, 830; sorceresses, syrens, their deceits, punishment, and hell, 831; hell of the avaricious, 938–40; of Jew robbers, 941; the judgment of Gehenna where are those who claim heaven on account of their own righteousness, 942; the excrementitious hell of those whose end is mere pleasure, 943; of women given up entirely to pleasures, 944; the hell in a tun of those who suppose they trample on the universe with their feet, 947; of those deprived of rationality, 948; a dark chamber where those are who have coveted the possessions of others, 949; the habitation of dragons, those who had no regard for the Lord, and had a contempt for all Divine worship, 950; those who supposed themselves saints, their lust and anxiety, 951; vague ideas of heaven and hell because men think spirits have no senses, yet innumerable things exist there, 969; those who have lived a holy life from an end of self preeminence, 952; those who wish to be great by any means whatever are in a billowy sea, 953; fantasies of those in evils, 954; their punishments, 955–67; see PUNISHMENT; evil punishes itself, 967; the Lord protects against the hells, 968, 987; the hell of the antediluvians beneath a cloud rock, 1270; they who think evil of others are infernal, they who think good are cel., 1680; the Lord in no case casts any one into hell, 1683; the Lord fought from his own proper power; He alone fights with man against the hells, which are continually attempting to rush in, 1692(2); see TEMPTATION; the fire of hell is hatred, 1861(14); Divine good elevates all to heaven, and truth condemns all to hell, 2258(2); the punishments and hells of adulterers, 824–830, 2746–2759; see ADULTERY; the freedom of the love of self and of the world appertains to hell, see FREEDOM; the thick darkness and cold in hell, and the light and heat in heaven, 3337–40; see THICK DARKNESS; the hells likewise have a constant situation beneath the soles of the feet; some appear in other places, and above, is fantasy, 3640; they who are in the hells have an opposite situation, with the head downwards, and the feet upwards, 3641; thought and speech penetrated towards hell, in the way they were changed into the opposite, good and truth into evil and falsity, 3642; the Lord also rules the hells, 3642; the infernals cannot ascend into heaven, because they cease to respire and are tormented there, and cast themselves down headlong, 4225(2); some also who were recently arrived were willing to be admitted into heaven, and being admitted, they in like manner cast themselves down thence, 4226; the evil and the hells are remote from heaven, because they cannot endure the presence of the Lord's Divine, 4299(2); the hells are said to be in darkness, because in falsities, their light is like that of a coal fire, 4418, 4531; darkness is predicated of the hells, 4531; they who are in hell, appear to themselves in their own light as men; but when inspected by the angels, as devils and monsters; whence this is, 4533; the life of sense in the other life, is real in heaven, and not real in hell, 4623; the evil and infernal, viewed by the Divine light in heaven, appear in their proper quality, from experience, 4674(3); evil spirits are known from their faces, also with what hells they communicate, 4798; the hell of cruel adulterers under the right foot, where are such from the Jewish nation, 5057; what monsters the infernals appear in the light of heaven, 5057(3)–8; the hell of those who act by artifices and lies, they have reference to the sores called spurious tubercles, 5188; a description of the excrementitious hell, 5394; the hells entertain deadly hatred towards man; it is the enjoyment of their life to destroy him, especially his soul, 5863–4; there are with man two spirits from hell, and two angels from heaven, 5846–66, 5976–93; see SPIRIT and ANGEL; man casts himself into hell when he does evil from consent, next from purpose, lastly from enjoyment of affection, hence is opened the hell which flows in, 6203; the hells of profaners, to angelic sight those there appear like skeletons with scarce any life, 6348 (3); to be saved from the hells one must have been in spir. good in the life of the body, 6368(2); there are innumerable hells; from the Lord there is order for all in the hells, through cel. angels, 6370; there is attendant on man a general sphere from hell of endeavor to do evil, and a continual sphere from heaven to do good, and hence there is equilibrium, and man has freedom, 6477; the whole hell appears as a monster, not in a human form; all the societies there appear as a peculiar monster, and the like is true of each society, 6605, 6626; infernal spirits have incredible cunning and hatred, 6666 (3); a place in heaven was occupied by evil genii and spirits before the coming of the Lord, but they were then expelled, 6858, 6914(2); the infernals never desist from infesting the upright, unless they are driven away, 6907(2); every truth and good is taken away from the evil, and they are left in evil and falsity; they are not allowed to increase the faculty of evil, 6977(2); an evil man makes it the interior enjoyment of his life to do evil, and is in the attempt to do so, although it exteriorly appears otherwise in the world, 7032(2); truths are taken away from the evil in another life, the reason, 7039; the hells never desist from infesting the upright, 7097(4); the stench in the hells. See TO STINK, and EXCREMENT. The evil are not amended in the other life; as the tree falls so it lies, 7186(3); it is not known what hell is, unless it be known what evil is, 7181; the infernals by punishments are drawn away from doing evil, 7188, 7280(3); what and whence hell is, the fire of hell is the lust of self-love, 8232; hell is below at the greatest distance from the sun of heaven, 8306; hell continually wills to break forth, but is repressed, 8273 (4); hell with man is his proprium, 694, 8480–1; the hell of profaners is the most grievous, 8882; hell in the least form is man from nativity and from hereditary life, 9336; every hell is closed round about, but is opened above according to necessity and need, why, 10483(2); what it is to have hell in one's self, 10743; they who have hell in themselves will evil to all, 10718; in the other life it plainly appears whether heaven or hell is in a man, 10720; hell is governed by the Lord through angels, 8237; it is impossible from pure mercy to save those who have lived a life of evil, because contrary to order, 8700 (2,4), 8765(2); man is such as his will is, and remains such after death, 8911, 8991; to eternity, 10284(2); that life of hell can be removed from man only gradually, 9336(2); the Lord alone conquered and still conquers the hells with man, 9715(2); this is meant by His bearing iniquities, 9937; Egypt sig. hell, because the natural man not regenerated is hell, 10156; the hell of profaners is deeper than other hells and is seldom opened, 10287(3); hell cannot be changed into heaven by the immediate mercy of the Lord, 10659(4); what makes hell, 10740–9.

HELP, as it were with himself sig. proprium, 138, 140; mercy, 8652.

HERB. Tender herb sig. that which first springs forth in the regeneration, 29; herb, spir. food, fruit, cel. food, 57; herb yielding seed, every truth which regards use, 57–59, 75, 90; to eat the herb of the field, to live as a wild animal, 274; green herb sig. vile things of enjoyments, 996; the herb of the field, the truth of the church, 7571; grass or herb, scientifics, and the same is signified by the sedge or the larger grass which grows by the side of rivers, 5201. To feed in the sedge sig. to be instructed in knowledges and by knowledges concerning truths and good, herb, truth, 7571, 7583, 7676, 7689–92, 5201.

HERD (*armentum*). See OX. Herd sig. natural goods, 2566; flock, interior good, 2566, 2179–81; interior natural good, herds exterior natural good, 5913; flocks, internal goods, herds, external goods, 8937; herd, the natural 9990; flock and herd, good internal and external, references, 10609.

HERDMEN of Abram's cattle sig. cel. things, of Lot's cattle sensual things, between which there was disagreement, 1570–7.

HEREDITARY evil not from Adam, every one has it from parents successively, 313, 494; no one in the other life is punished for hereditary evils, but for actual evils, 966, 2308. The hereditary of the Lord was Divine from Jehovah, 1414. The Lord had hereditary evil from the mother in his external man, 1414, 1444, 1573. There are two hereditary natures with man one from the father the other from the mother, that from the father remains forever, that from the mother is dispersed by regeneration, 1444(2); the Lord had no hereditary evil from the Father, 1573 (3); evil spirits not allowed to operate in it, 1667(4); at this day they are more malignant, 2122. Infants are of different inclinations from hereditary evils, 2300. Infants are nothing but evil from what is hereditary, 2307–8; when they grow up, are remitted into evils, that they may know that they are nothing but evil, 2307–8; they draw man downward, the Lord draws him upward, 2410; inheritance is predicated alike of good and of truth, but with another expression, 2658(4). To inherit and to possess or receive hereditarily, sig. to have the life of the Lord, thus heaven, 2658, 2851, 3672, 7212, 9338. What is meant by inheriting the gate of enemies, 2851, 3187; hereditary evils increase in successive generations, if man is not regenerated, 2910(4); good indeed is connate with man, but not truth, on account of hereditary evil, nevertheless truth adheres to it with some power, 3304(2); the Lord cast out of Himself all the hereditary evil from the mother, 3318(5); natural good is of a fourfold kind; from the love of good, the love of truth, the love of evil, and the love of falsity; children receive an inclination to those things hereditarily from their parents, 3469(3); natural domestic good is what a man has hereditarily from parents, interior good from the father, and exterior from the mother, 3518; man is nothing but evil hereditarily accumulated, on which account he must be regenerated, 3701(2); hereditary evil is not from the first man, but from parents successively, 4317(4); its nature shown, 4317(4–6); hereditary evil is as it were a nurse by which one is nourished from infancy even to new infancy, 4563(2); they are from parents, grandfathers, and great-grandfathers in a long series backwards, 8550, 8806(2); men of themselves superadd evils, 8551; hereditary evils are stored up, and as it were veiled with those who are of the spir. church, 8806; hereditary evils increase in a long series with those who reject the Divine, 8876–8; they do not condemn if not confirmed in the intellectual, 9069; but if confirmed they do condemn, 9070–83; as to hereditary evils man is a hell in a least form, 9336(2); they do not hinder the appropriation of good, 10109(5); their increase, 10134(9).

Heresy. Heresies arise from taking one idea and making that the principal, distorting other things, 324–442, 362; heresies distort things to confirm ideal, 794; difficult to convince those confirmed in heresies, 1366; the church would be one if charity were the essential, howsoever men might differ as to doctrinals and external worship, 1285, 1316, 1798, 1799(4), 1834(2), 1844, 2385(3), 2982, 3267(3), 3451(2); see The Church; there would be no heresy if all had charity, 1799(4); heresies from disputing about good and truth, 3488(2); when confirmed appear as truths, 5033; unless truths from the internal sense be introduced into the knowledges from the literal sense, the mind may be led into every heresy, 6071; heresies from separation of good and truth, 9186(2); the claim of the power to open and shut heaven an infernal heresy, 9410(2); heresies exist because leaders have looked to themselves and had their own glory as ends, 10330(3); also because men look solely to the letter, 10276(8), 10400(2). See Proprium.

Heth, Hittite, sig. the exterior knowledges of cel. things without internals and with internals, 1203; sons of Heth. a new spir. church, 2913, 2986; the falsity of the church, 2913(2); outer knowledges regarding life, the external truths of the spir. church, 2913(2); the church of the Gentiles, 2986; Hittites, truth from what is not genuine, 3470, 3620–2, 3686; daughters of Heth, affections for natural truth not genuine, 3620; the remains of the Most Ancient Church were with the Hittites and Hivites, 4447(2), 4454.

Hiddekel. The river Hiddekel sig. reason, or the clear seeing of reason, 118.

Hide, To. Not to conceal sig. to be known, 6132; to hide sig. not to appear, 6721; to discard, 6762.

Hieroglyphics. The hieroglyphics and magic of the Egyptians, rep. spir. things, 6692. They were from the representations of the Ancient Church amongst the Egyptians, 6917(2), 7097, 9011(7).

High. Those who suppose heaven to be on high, 450. Length sig. holiness, breadth truth, height good, 650; the deceitful, who appear on high, are in the deep, 1380. High sig. what is internal, Most High, the inmost, 1735, 2148; what is interior, and why, 4210, 4599; a high hand, Divine power, 8153; what is high sig. heaven, 8153; to exalt Himself, when concerning the Lord, to manifest the Divine in the Human, 8264; to exalt the Lord, when it is done by man, sig. worship, 8271; height sig. degree as to good and truth, 9489, 9773, 10181.

High Place. The ancients worshipped on high places because mountains from their height sig. love, charity, what is celestial, and the Lord, 795–6, 1241(2), 2722; high place, worship, 2466(3), 6431(11); also false worship, 8904(4).

High Priest. See Aaron. He rep. the Lord as to Divine good, 4677(3), 9223, 9477; mentioned, 10711.

Hill. See Mountain. They sig. love toward the neighbor or charity, 795(2), 3309(3), 4715(6), 4966(2), 7729(8); 10582(6), in opposite sense love of the world, 1691(2), 4843(2); the cel. natural, 2830(7); the everlasting hills sig. mutual love, 6435; hill, the good of charity, 8508; those who have truths of faith in the spir. memory appear on cultivated hills and in gardens, 9841(3); also those in spir. love, 10438.

Hin. A measure, it sig. the quantity for conjunction, 10262. See Measure.

HIND sig. affection for natural truth, 3928(3); also the freedom of natural affection, 6413.

HINNOM, THE VALLEY OF, sig. hell and profanation of truth and good, 1292(3).

HIRE. See REWARD. Hire sig. what is stipulated, 3951. When truth is taught for the sake of gain it is called hire and whoredom, 10570.

HISTORY, HISTORICALS. The account of the flood is constructed like history, 605. The historical accounts of the creation in the first chapters of Genesis are written merely in an historical form, illustrated by various things contained therein, 8891; it is composed history from Gen. i., to Eber, Gen. xi., 1020, 1283, 1540, 2607; true history begins Gen. xii., 1401–9; but all things therein are representative, and each word significative, 1401–9; historical series does not require the mention of the Canaanite and Perizzite, but internal sense does, 1573(2), see 1444; historical truth that Abram led forth so many men, 1709; ancient mode of writing composed histories, 1756(2); histories viewed in themselves do little toward man's amendment, and nothing for his eternal life, 1886; they hide the internal, 2075(4), 2135, 2310; when the mind dwells on the internal sense historical facts are little attended to, 2143; things narrated solely on account of the internal sense, 2161(2)–2; low view of those who regard things merely from the letter, 2177(8); things of letter serve as an objective form in which the spir. sense is seen, 2275; historicals, why repeated, 2498; historicals not in themselves Divine, only their contents, these histories are unlike any other histories, 3228; historicals and persons mentioned are not holy, 3229, 3454; the historicals about Isaac digging wells would be of no use unless they sig. spir. things, 3422; the historical facts of the Word are remote from Divine doctrinals, 3690(2); the seven years of plenty and famine were that they might be in the Word, 5275; historicals about Joseph happened that they might represent how the Lord progressively made the Human in Himself Divine, 5307(3), 5316; every particular of letter provided of the Divine Providence for the sake of the internal sense, 5620(14), 6396(4); historicals of the Word cannot enter heaven, 6884; historicals keep the mind in the external sense and withdraw it from the internal, 7973(6); the first and second chapters of Genesis not concerning creation of universe but new creation of man, shown from contents, 8891(2–5), 9942(4); this was the style of writing among the ancients, 9042(4–6); true historicals after the first chapters of Genesis, 9042(6).

HITTITE. See HETH. The Hittites rep. the spir. church also the truth of the church, 2913; they sig. falsity from which evil is derived, 1867, 6858, 9316, 9332, 10638; the Hittite, Perizzite, and the Rephaim rep. persuasions of falsity, 1867–8.

HIVITE sig. a species of idolatry, 1204–5; interior truth from the ancients, 4431; the remains of the Most Ancient Church were with the Hivites, 4447(2), 4454; Hivite sig. idolatry in which is somewhat of good, 6860; Hivite sig. falsity from slighter evil, Canaanite falsity from more grievous evil, Hittite falsity from the most grievous evil, 9332.

HOAR-FROST sig. the good of truth, 8459.

HOBAH to left of Damascus sig. the limit of extension, 1715.

HOG. The hell of the covetous, where they are excoriated like hogs, that they may be made white, 939; why the dæmons were sent into the swine, 1742(3).

HOLE. Baskets perforated sig. what is without termination in the interiors of man, 5145; hole of a rock, obscurity of faith, 6849(2), 10582 (6, 7); truth falsified, 9828(4).

HOLLANDERS. Some of them are natural and invisible, 4630, 5573; that these are Hollanders compare with D., 3498.

HOLLOW sig. application, 9738.

HOLY (*sanctum*). They who suppose themselves holy appear to themselves to have shining faces, and are kept even to anxiety in the desire of ascending into heaven, 951; a certain one who said that he had lived holily, but had not done the good things of charity; he became black, 952; the holy of worship is according to the quality and store of truth implanted in charity, 2190; the holy of holies in the tabernacle, and in the temple, rep. the Divine Human of the Lord, and its quality by those things which were therein, 3210(2); the Holy Spirit is the holy of the spirit which is from the Lord, 3704(15); love to the Lord is the essential holy, 3852; holy is spoken of truth which is from the Lord; the Holy Spirit is holy truth, 6788; the Divine truth, which proceeds from the Divine Human of the Lord, is the Holy Spirit, 7499; see SPIRIT; to sanctify to Jehovah, sig. to ascribe to the Lord, 8042; when concerning the first-born, to ascribe to the Lord, in like manner to make to pass, and to sacrifice, 8074, 8088; the Divine truth proceeding from the Lord is the Holy Spirit, 8127; holy is predicated of Divine truth from the Lord; this is the Holy Spirit, 8302(2); sanctuary sig. heaven where the truth of faith is, 8330; the Holy Supper, the bread sig. cel. love, wine spir. love, eating appropriation, 4211; sanctification with the Jews was the veiling of their interiors, to prevent their appearing when in representatives, 8788, 8806; sanctification, with respect to those who are of the spiritual church, sig. to be led by the Lord, and that it is holy, 8806(2); to sanctify the sabbath, sig. not to violate it by any method, 8887, 8895; the Comforter, or the Holy Spirit, is the Divine truth proceeding from the Lord's glorified Human, 9199(4); the Divine proceeding from the Lord is the Holy Spirit, passages cited, 9229; the Lord alone is holy; everything holy is from Him; all sanctification represented Him, 9229(2); the sin against the Holy Spirit consists in denying the Lord and the Word, when they have been before acknowledged, 9264; sanctuary sig. the Lord, also heaven from Him, 9479(2); everything holy is from the Lord, 9680(3); the holy is the good reigning in the middle heaven, the holy of holies is the good reigning in the inmost heaven, 9680; the holy is from the Lord, He is the holy of holies, 9680(3); truth is holy in proportion as it contains good, 9680(2); the Holy Spirit is the Divine truth proceeding from the Lord, 9818; holy is predicated of the Divine truth from the Lord, 9820; angels, prophets, and apostles, are called holy from the reception of Divine truth from the Lord, 9820(2); to sanctify sig. to rep. the Lord as to the Divine Human, 9956, 9988; the Divine which proceeds from the Lord in the heavens is called holy, 9956; things were called holy which rep. Divine things, 10069; to be hallowed, sig. to receive the Lord, 10128; spir. good is called holy, and cel. good the holy of holies, 10129; with the Israelitish nation there were holy representatives, 10149; a holy external without an internal is of no avail, but from the internal is of avail, 10177(5); the holy things, as the altar and the tent, were polluted by the sins of the people, 10208(2); to sanctify sig. the influx and presence of the Lord, 10276; holy sig. without falsity of evil, 10302; holy sig. the Divine Human of the Lord, 10359–60; good and truth from the Lord, 10361; the good of love and the truth of faith appertaining to man from the Lord, 10361; holiness to Jehovah engraved on the golden plate of Aaron's mitre, sig. the Divine Human and from it all cel. and spir. good, 9932; the Lord alone is holy, every holy thing is from Him, all hallowing rep. Him, 10098, 10111, 10113; the Holy Supper was instituted to effect conjunction of the church with heaven and the Lord, 10519; how it is effected can be understood only by the internal sense of the Word, 10520–1; the correspondence of bread and wine, 10521–2; this conjunction is effected with those only who are in love and faith in the Lord, 10522.

Holy Land. So called because the representative church was there, it was anything but holy for it was inhabited by the idolatrous and profane, 1437.

Holy Spirit. The whole Trine is in the Lord, the Holy Spirit, who is worshipped as a God distinct from the Son and the Father, is the holy of the spirit, or the holy which through spirits or angels proceeds from the Lord, from His Divine good by Divine truth, 3704(15); Divine truth from Divine good is the holy itself of the spirit called Comforter and Spirit of Truth, 4673; the Divine itself in the Lord is the Father, the Divine in heaven is the Son, the Divine thence proceeding is the Holy Spirit, these are one, 5110(3); Divine truth from the Lord's Divine Human, 6788, 6880, 6982, 6993, 7005(2), 7499, 8302; it proceeded from Him after glorification, 8127; to speak a word against the Holy Spirit is to speak and do well but think and will evil of the Lord, His kingdom, and church, 9013(6); the sin against the Holy Spirit is to deny the Divine of the Lord and the Word, 9264; spirit and Holy Spirit explained fully, 9818; the Holy Spirit is the Divine proceeding, 10882.

Holy Supper. The bread sig. cel. things, the Divine Celestial, wine, spir. things, the Divine Spiritual, 1727, 2830; bread love to the Lord, wine love toward the neighbor, 2830, 3464(2), 4211, 4735, 5915, 6789(3); bread and wine, Divine good and Divine truth, 9393(5), 10149(4); good of love and good of faith, 10521, 10522. It was commanded in place of sacrifices, 2165(3); by it man is conjoined with the Lord and heaven, 2177(8), 3316(3), 3464(2), 3735(3), 4217(2), 6789(3); eating and drinking unworthily, sig. profanation, 4601(3); flesh sig. same as bread, blood as wine, 4735, 5120(5), references, 7850(3); to eat and drink, sig. appropriation, 4334(4); references, 4334, 4581(6), 7850(3); general article, 10519–22

Homer. See Omer.

Honey sig. an abundance of the blessings from celestial spir. things, 2184(6); what is delightful and pleasant, especially in the external natural, 5620; what is from the celestial, what is happy, pleasant and enjoyable, 5620(3); a land flowing with milk and honey, what is pleasant and delightful, 6857; locusts and wild honey the food of John the Baptist, sig. the external pleasantness of the Word, 7645(10); gladness and joy, 8056; natural enjoyment, 8522; external delight, mixed with the delight of the love of the world, 10137(12); cel. good, the good of love, 10530.

Honor. Honors for the sake of self are evil, 1835(2), 3816(3), 8908(2); honor father and mother sig. love, 3690(5), 3703(8); honors as means of uses are good, 3816(3), 4981, 5395, 6938, 7377; honored above all in the house of a father, sig. what is primary, 4476; honors are not to be courted for their own sake, but for the sake of the neighbor, 6938; to get me honor, spoken of the Lord, sig. a Divine effect in the dissipation of falsities, 8137; this effect was from the Divine Human, 8137(3); honor is love, 8897; honors as rewards, 10791; honor to priests, 10796–7; the honor is in the office, not in the man, 10797.

Honorable. Spir. good and truth, civil justice and equity, and what is honorable and becoming, follow in order, and upon them is founded conscience, 2915.

Hoof sig. the natural mind, 4966(2); truth from good in the ultimate degree, thus sensual truth; in the opposite sense the falsity of the same degree, 7729.

Hook sig. modes of conjunction, 9676, 9749. See Clasp.

Hope. Genuine confidence is only with those in the good of charity, and genuine hope with those in the good of faith, 6578. See Confidence.

Horeb sig. the quality of the good of love Divine which appeared, 6830; the Lord as to the truths of faith, 8581; the law Divine, 8581(7); the external of worship, of the church, and of the Word, 10543; Horeb was a mountainous region round about Sinai, 10543; it sig. heaven in the whole complex; the mountainous country around Mount Sinai, the external of the Word, 10608.

Horites sig. persuasions of falsity from love of self, 1654, 1675; their expulsion from Mt. Seir, sig. the subjugation of that falsity, 1868.

Horn sig. power, 1085, 2714; of ivory and ebony, exterior goods of worship and rituals, 1172; horn sig. the power of truth from good, and in the opposite sense, the power of falsity from evil, 2832, 4769(3), 7729(6), 9065, 9081; the horn of the altar sig. truth in which is power, 2832(8); to strike with the horn, sig. to destroy falsity by the power of truth, in the opposite sense, to destroy truth by the power of falsity, 9081; the horns on the four corners of the altar, all manner of power, 9719–21, 10027; horns, the powers of truth from good, 10182, 10184; things exterior, 10186, 10208.

Hornet sig. the dread of those who are in the falsities of evil, 9331; falsities stinging and deadly, exciting dread, 9331. See Insects.

Horror, or Trembling, sig. alteration, 3593.

Horse, Horseman. A man raised up again is rep. sitting on a horse and directing him towards hell, but the horse does not move from his place, wherefore the man descends and goes on foot, 187, 188, 789; they who entice innocent virgins, without any purpose of marriage and of offspring, seem to themselves to sit on a furious horse, 828; horse sig. the intellectual faculty, the understanding, 2383(2), 2761–2; the white horse sig. wisdom, 2686(4); horsemen, those that declare truth, 2686(5); the white horse in the Apocalypse is the internal sense of the Word, and the Lord, thus the Word, 2760–1; the chariots of fire and horses of fire of Elisha, sig. the doctrine of love and charity and the doctrine of faith, 2762(2); the horses in Greek mythology, Pegasus, the Trojan horse, etc., sig. the understanding, 2762(4); the strength of a horse sig. one's own power of thinking truth, 2826(10); horse, mule, camel, and ass, intellectual things in their order from rational to natural things, 3048(7); horses are represented when the angels discourse about what is intellectual, 3217; there is a place where horses continually appear, and which is called the abode of the intelligent, 3217; horses' heels, lowest intellectual things or outward knowledges, 3923(2); snorting of horses, reasoning concerning truth, 3923(4); white horses, truths from the Divine, or from the internal sense of the Word, 5319(7); horses, things intellectual, chariots, things doctrinal, 5321(3); the horses of Egypt, knowledges from the intellectual, 6125; when horses are predicated of the sensual, they sig. fallacies, 6400; a horseman or rider falling backwards, sig. receding from truth, 6401; horses, what is of the understanding, 7503; hoofs of horses, sensuous knowledges, 8215(3); horsemen or riders sig. those things which are of the understanding, 6534; horse sig. the understanding of truth, and in the opposite sense, falsity, 6534(4); white horse, understanding of truth from the Word, red horse, reasonings from lusts of evil, black horse, the understanding of truths extinguished, pale horse, damnation thence, 6534(4); to ride on an ass sig. to serve the new intelligence, an ass, truth serving, 7024; the spirits of the planet Jupiter are taken away into heaven by bright horses, as of fire, like Elijah, which sig. an enlightened understanding, 8029; the horses of Pharaoh and of the Egyptians, knowledges from a perverse intellectual, the horsemen, reasonings thence, the chariots doctrinals of the false, the host and people, the falsities themselves, 8146(3), 8148(2), 8156, 8210; the horse and his rider sig. falsities from a perverse understanding, rider, reasonings therefrom, 8265; in the earth Jupiter there are large horses in forests; the inhabitants are in actual fear of them, the reason, 8381; the horse, the intellectual formed from things learned, 8381; horses of Egypt, knowledges from a perverted understanding, 8409(2); horses, the inverted and perverted understanding, 9466(6); horses, the internal sense of the Word, chariots, doctrines therefrom, 10033(2).

Hospitable Abode (*hospitum*). See Inn.

Hosts sig. truths of faith, 7236.

HOT, TO GROW. See HEAT. To wax hot in increasing strong desire, 8487.

HOUSE (*domus*). In the most ancient time they were distinguished into houses, families, and nations, 470; that the church might be preserved and its perceptions propagated, 471, 483, 1246; house, the will and the things of the will, 710. Building houses, sig. to collect knowledges and frame the external man, 1488; house, the mind, 1488(3); how magnificent the habitations of the angels are; they have real things, which they call living, those in the world they call dead, 1628–9; how the case is when the habitations are changed, 1629; they were seen by souls recently deceased, 1630; the rich without charity at first dwell in magnificent palaces, afterwards in viler habitations, at length they ask alms, 1631; see PALACES; what is meant by one born in the house, 1708; the steward of the house, sig. the external church, when the house sig. the internal, 1795; see HABITATIONS, FAMILIES, NATIONS; they who are born in the house, sig. the celestial; they who are bought with silver, the spiritual, 2048; what is meant by a house and what by a temple, 2048; houses, goods, also the good, 2233; house of father, enjoyment of external knowledge and reason, 2559; man is a house, his internal good the house of a father, goods in the same degree the houses of brethren, external good the house of a mother, 3128; sweeping the house, all things prepared and full of good, 3142; house, the rational mind as to good and truth conjoined to each other, as by marriage, 3538; the roof of the house, sig. good which is superior, the things in the house, truths, 3652; the house of Jehovah, the good of love, 3384(2); the house of God is the church, in a more universal sense heaven, and in the most universal the universal kingdom of the Lord; but in the supreme sense the Lord as to the Divine Human, or Divine good; temple, the same as to truth, 3720; on this account the house of God amongst the most ancient people was of wood, because wood sig. good, 3720; the house of God is the kingdom of God in the ultimate of order, 3720(3), 3739; what is meant by secret or inner chambers, 3900(6); building a house, sig. instructing the external man in intelligence and wisdom, 4390; the blessed have various habitations, 4622. The house empty, sig. the interiors of man filled with uncleanness, that is with falsities from evils, 4744; house, the mind either natural or rational, 4973; house to the good is celestial good, and their field is spiritual good, and when house sig. spiritual good, then field sig. spiritual truth, 4981–2; house, the mind, natural and rational, thus the man, 5023; prison sig. the vastation of the false, consequently temptation, 5043; the house of a father, hereditary evils, 5353; he who is over the house, sig. what is of the external church, when he who is in the house, sig. the internal church, 5640; to come to the house, sig. presence, 5674; to enter into a chamber, into himself, 5694; to enter into the house of any one, communication, 5776; God making houses for the midwives, sig. He arranged knowledges into a celestial form, 6690; house sig. mind, 7353; chambers sig. the interior things of the mind, 5694(4), 7353; the house of fathers, the particular good of every one, 7833–5; house sig. man himself or his mind, 7847; the will of good, 7848, 7929; the sons of Israel rep. heaven and heavenly things and their societies by divisions into tribes, families, and houses, 7836(2), 7891, 7996–7; house sig. various things, as the church, good therein, a man, his mind both natural and rational, here the memory, references, 9150; they who are within the house, and especially they who are in one chamber, think as one; it is otherwise with those who are without, 9213(5); house sig. the mind, the bed chambers and inner rooms, the interiors of the mind, the windows, doors, posts, and lintel, the exteriors of the mind which introduce, 7847; man is like a house, truth is as the entrance hall, or court, good the rooms of the house, 10110(3); house of God, the cel. kingdom, the Lord as to good of love, 10129(7); on the house or roof, the state in good, 10184(2).

HOUSEHOLD. A man's foes of his own household sig. temptations, 4843(4).

HUL, son of Aram sig. internal knowledge, 1233–4.

HUMAN. See DIVINE HUMAN. The Lord's Human essence was only an additament to His Divine Essence which was from eternity, 1461; the human begins in the inmost of the rational, 2106, 2194, 3175(2); see ESSENCE. The infirm human was received from the mother, 1414, 1460, 1999(2), 2159, 3599(2); this He put off and put on the Divine Human, 1999(2), 2009, 2094, 2204, 2216, 2818, 3318(5), 3405, 4593(2), 10830; until at length He was no longer her son, but the son of God, 2649(2); He progressed according to Divine order, 2500(2–3), 2649, 4559, 4585(2); the merely human is an organ of life not life in itself, 2658(2); the human race could not have been saved unless the Lord had assumed the human and glorified it, 2776(4), 9715(2); He put on the Human that He might be tempted, and thereby subjugate the hells, 2795(2), 3030(4); how the Divine flowed into the Human and directed its ends, 5042; when in infirm human he was in humiliation, 6866; thought about Lord's Human like that of another man, 6475(2), 10826.

Humble, To, sig. to afflict, to compel himself to submit, 1935(6), 1937.

Humiliation. The state of the Lord's humiliation, 1785; the state of the Lord's humiliation and glorification, 1999(2), 2098, 2159(2), 2265; see the Lord; in all worship and adoration there is humiliation, 2327, 2423; a state of true humiliation comes from the acknowledgment of self, that it is nothing but evil, and that no one can from himself look to the Lord, Who is holiness itself, 2327(2); the celestial are in greater humility than the spiritual, 2715(2); all subordination and submission must be from the first principle of the life, in order that conjunction may be effected, 3091; good and truth from the Lord can flow in into a humble and contrite heart, which acknowledges that in itself there is nothing but evil, and in the Lord nothing but good, and which is in self aversion, and also absence from itself, 3994; humiliation is not required because the Lord wills glory, but because good can flow in into a state of humiliation with man, and conjoin itself to truth, and thus man can be regenerated, 4347(2); humiliation merely external, its difference from internal, 5420; the Lord requires humiliation and adoration, not for the sake of Himself, but for the sake of man, for thus man is in a state of receiving good, 5957; the humiliation of the Lord before Jehovah, when He was in the world, was from the human not yet made Divine, in which was hereditary evil from the mother, 6866. The quality of humiliation, 6866, 7068; the humiliation of the inhabitants of Mars, it is internal and profound; they believe themselves of themselves to be in hell, and dare not look to the Lord, and this until they are elevated by the Lord, 7478; humiliation sig. obedience when it is said of the evil, 7640; humiliation is not given with the evil, because they are in the love of self, 7640; humiliation is divine worship, 8873; the sons of Jacob could be in external humiliation more than other people, but still they were not in internal, 9377(2); true humiliation is of the heart, 9377(2).

Hundred sig. same as ten namely remains, 1988(2); it sig. what is full, and remains, 2636(2), 2905; also much, 4400; what is meant by a hundred and ten years, 6582, 6594; hundred sig. all, much, what is full, 9745; a hundred and twenty, from the meaning of ten and twelve sig. the remains of faith, 575; a hundred and fifty, from the meaning of fifteen and ten, the first and last limit, 813; three hundred and eighteen, the holy things of combat, 1709; four hundred years, the duration and state of temptations, 1847; one hundred and forty-four or twelve times twelve, those who are in the faith of charity, 3272, 3325(6); four hundred, temptations and the duration thereof, 4248, 4341; one hundred and eighty years, 4617; three hundred, 5955.

Hunger, To, sig. lack of knowledge, 1460(3); the Lord's hunger sig. the love which was his veriest life, 1690(3); to desire good from affection, 4956(2), 4958; hunger in the spir. world is for such food as nourishes their minds, namely, to understand truth, and to be wise in good, 5576(2); hunger, lack of good, 8413.

Hunt, To, sig. to persuade, to captivate the minds of men by favoring their sensual inclinations, pleasures, and lusts, 1178–9; hunting, truths of sense and knowledge in which those in the good of life are instructed, 3309(2); because, by hunting are meant such things as are taken in hunting, as rams, kids, goats, 3309(2); hunters, those who teach from truths of knowledge, and also from doctrinals, 3309(3); to teach from the affection of truth, and in the opposite sense, to persuade from the affection of falsity, 3309(3); hunting, truth which is from good, 3501; to go to the field to hunt, endeavor of the affection to procure truth, 3508.

Hur rep. the doctrine of truth, 9424, 10329.

Hurt sig. injury, to be hurt or broken, spoken of truths sig. their dispersion, 9163; hurt of the people means falsity of doctrine gradually insinuating itself, from the dishonesty of teachers, from lusts, and other causes, 9272(7).

Husband. See Man (*vir*). Husband and wife, husband sig. good, wife, truth, 3077, 3236.

Husbandman, sig. man instructed from teachings of faith, 1068.

Hypocrite. See also Deceitful. Deceitful hypocrites are sig. by those who entered in and had not on a wedding garment, 2132; hypocrites suffer dreadful things in the other life more than other people, 2269(3); hypocrites sig. those who are outwardly in truth and good but who inwardly believe nothing of truth and will nothing of good, 4424(2); hypocrites induce pain in the teeth, and in the bone of the temples even to the cheek, 5720; poison in the Word sig. deceit or hypocrisy; venomous serpents, the deceitful or hypocrites, 9013(3); guile sig. hypocrisy, 9013(4); hypocrites cannot do the work of repentance, hence sins cannot be remitted to them, 9013(8), 9014; to do without willing is hypocrisy, 10645(3).

Hyssop, sig. external truth, and an external medium of purification, 7918; cedar sig. an internal means of purification, 7918(2).

Idea. See To Think, Understanding, Speech. What is man's own has no life, what is from the Lord has life; ideas, thoughts, etc., of angelic spirits are alive, 41. Every idea is an image of man, 301, 803(2); innumerable things in one idea, 1008(2), 2367, 6613–6626; wonderful things are to be seen in ideas when they are opened with the good, 1869–70; the speech of spirits is of the ideas of thought, 1876; most ancient people also, 607–8; communication of ideas, thoughts, and affections in the other life, 1388–1399; ideas founded on knowledge, 1435, 1489; see SPEECH and THOUGHT; the ideas of the angels are turned into representatives in the world of spirits, and with man when he sleeps, 1980–1; the ideas of man are most obscure respectively, 2367; the quality of an idea of truth without good in the other life, and its quality conjoined with good, 2425; spir. speech is effected by ideas, hence spirits can converse with souls, 1634–1650, 2470–2479, see SPEECH, see also MEMORY. Doctrinals are founded upon truths of knowledge, these upon truths of the senses, otherwise an idea of doctrinals cannot be had, 3310(4); the ideas man is sensible of, concerning the arcana of faith, can be presented before the sight in the other life, 3310(4); the ideas of the good are open, but closed with those in truth alone, 3607(3); the understanding of a thing is according to the idea of it and the affection, 3825; in one idea of thought there are things innumerable; in the idea of good and truth there is the whole heaven, from experience, 4946; every truth of the church has with it ideas derived from knowledges, 5510(2); which in the other life are wont to be shown, 5510(3); the material ideas of thought appeared as in the middle of a kind of a wave, but not so when the thought is in the sensual, 6200–1; the ideas of thought extend themselves into societies on both sides, 6598–6626; see THOUGHT; the ideas of thought with man are varied, multiplied, divided, and thus variously consociated, 6610; angelic ideas are opened like clouds, which flowed into the thoughts of spirits, they appeared like flaming light, 6615; a closed idea of thought was seen like a black point, and an open idea was seen in which all things led to the Lord, 6620(2); critical ideas are like a texture formed of closed lines, 6621; how filthy and defiled are the ideas of the thoughts of those who live evilly, and hence think evilly, 6625; what is perpetually in the thought, things clear are in the midst, obscure round about, and opposite things verge downwards, 8885; it is not perceived by man who is in the world, what is transacting in the internal man, because spir. ideas are there, 10237(3), 10240(2). In every idea of thought there is the whole man, 10298(5); angels instantly come into a spir. idea, the material idea is put off at the threshold of heaven, 10568; the quality of the internal sense of the Word is illustrated by an idea of thought more and more interior with man, 10604, 10614(2); thought natural and spir., 10604(2). Angelic ideas, their quality and nature, 2249, 2540–2, 2574(3), 2580, 3507, 3767(2), 4047(2), 4210, 4373(2), 6884, 7191, 7381(2), 7847, 9186 (3), 10568, 10604(2); ideas of infants, 2290–1, 2298, 4551, 5497; material and immaterial, natural and spir. ideas, 1526, 1626, 2333, 2473; natural ideas the foundation, 2813, 2953, 3131(2), 3213, 5477 (2), 5510(2); immaterial and material ideas, 4408, 5497, 6200, 10582; ideas of time and space, 5146, 7381, 8918; ideas of spirits compared with ideas of angels, 6987(2); effect of life on ideas, 7506(2); natural ideas produced from spir. ideas by correspondence, 10237(3), 10400(3), 10551(5); ideas of spir. things not formed from correspondence are from fallacies of the senses and things incongruous, 9300 (3); idea of God is the principal idea, 10736; no idea can be formed of the Divine except by the Divine Human, 4211 (2), 5110(3), 5321(2), 6700, 7211, 8705 (3); ideas of the Lord drawn from the letter, their quality, 8705(2); no conjunction with God except through idea of a Divine Man, 8705(4–5).

IDEAL. The things of heaven are real, of hell not real, 4623; evil spirits attempt to persuade those who come from the world that nothing is real, but all is ideal, 4623(3); one who believed all things were fantasies and nothing was real, 1510(3). See FANTASIES.

IDLE or AT EASE, those who have led an idle life induce heaviness in the stomach, 7118; idle sig. not infested enough with falsities, 7118, 7149.

IDOL, GRAVEN IMAGE. Idols sig. falsities, 424; lusts of pleasures from self love and love of world called idols, 994(7); the Jews were prone to the worship of idols, 1094(2); they then rep. the opposite of heavenly things, 3881(11), 4311(4), 8301(6); external worship made idolatrous treated of Gen. x., 1151–1264; worship of idols are external idolatries which may be conjoined with charity, 1370, 1832(3), 2604, 4211(3); gods of silver rep. falsities, of gold evils, 1551(5), 8932(8); teraphim were idols, they sig. truths, why, 4111(5); worship of idols arose from representative images, 4162(3), and from worship of men, 1327(2); things graven sig. things from the proprium, which men are willing should be adored as Divine, 8869; things graven, molten, strange gods, idols sig. things of man's intelligence which have no life in them, 8941(8); graven things sig. things of man's own intelligence, 9424(4), 9466(5), 10406; gods of silver sig. evils and falsities made to appear in the external form as good and true, 8932; in

Christian paganism images of sanctified men are exhibited for adoration, 9020; calves of gold among chief idols of Egypt, they were first representative, 9391(7), 10407(3); see whole number on idolatry, 9391; the golden calf sig. doctrine from external sense separate from internal, 9424(4); idols, doctrines of falsity from self intelligence, 9777(3); idols of stone, worship from falsities of doctrine, of wood, worship from evils of doctrine, of silver, worship of falsity in doctrine and life, of gold, worship of evil in doctrine and life, 10503.

Idolatry. The nations in the land of Canaan, sig. idolatries, 1205; there are three universal kinds of idolatry, the love of self, the love of the world, the love of pleasures, 1357, 1363; idolatries are internal and external, 1205, 1363, 1370; the church from being idolatrous, became representative, 1361; internal idolatries which are profanations of cel., spir., and rational things and of outward knowledges, 1370; idolaters in the other life, their state and lot, see Nations. The lot of those in the Ancient Church who became idolaters, 2605; the Lord, in the Ancient Church, was given various names, from which idolatry took its gods, 3667; the Ancient Church gave the Lord various names, according to His qualities, by which Divine worship began to be turned into idolatry, 4162(2); how idolatry arose from the representatives of the Ancient Church, 4580(3); idolatry is to worship external things without internal, 4825; the internal idolatry derives its origin from the love of self and of the world, 4825(2); idolatry is external and internal, in general the worship of falsity and evil, 4826; idolatry and magic arose in Egypt from a perversion of representatives, 9391(7); worship of externals without thought of the internals, that is the Lord, heaven, faith, etc., is idolatrous, 10399; idols, molten things, and graven things, in the Word, sig. doctrines from the external sense of the Word without the internal, which are applied by man's own intelligence in favor of self-love, 10406; idols were of stone, wood, silver, and gold, those of gold were the worst, because they sig. evils of doctrine and life from the love of self, 10503.

Ignorance. Ignorance is induced to prevent the profanation of holy things, 301–3, 1327(4)–8; holiness dwells in ignorance, even with the angels, not with the Lord, 1557(2); the difference between the good of infancy, the good of ignorance, and the good of intelligence, 2280; the spiritual, before reformation, are reduced into ignorance, which is the desolation of truth, 2682(2); when born man is in ignorance of all truth, 3175(2); to be ignorant and not to know, sig. to be obscure, 3717; the angels know nothing from themselves; what they know is from the Lord; from that ignorance they have wisdom, 1557(2), 4295(2); ignorance does not condemn if they live in mutual love and innocence, 4468; the first age to the fifth year is a state of ignorance in innocence, 10225.

Illustration. See Enlightenment.

Image. The spir. man is an image, the cel. man a likeness, 50, 51, 53, 473; graven image sig. falsities, 586(2); when regenerated man is an image of heaven, before, an image of hell, 911, 1860, 3513, 3739, 9283(2); an image of God is charity or love toward the neighbor, but a likeness, love to the Lord, 1013; image of Nebuchadnezzar sig. profane worship, 1326(2); the indefinite is an image of the infinite, 1590; in love to the Lord there is a likeness, in charity there is an image, 3691(5); worship of images, 4211(3), 7272(3); images of a male sig. appearances and similitudes of truth, 8904(4); the image of Nebuchadnezzar sig. the successive states of the church on this earth as to the reception of truth Divine proceeding from the Lord, 9406(7); the internal man, an image of heaven, the external, an image of the world, 9706.

Imagination. Imagination of the thoughts of the heart only evil, sig. no perception of good and truth, 586; consists solely of forms and appearances that have been received by bodily vision, wonderfully varied, but interior imagination or thought consists of forms and appearances imbibed through the mind's vision still more wonderfully varied, they are animated by influx of life from the Lord, 3337.

Imaginative, this belongs to the interior sensual of man, in his natural mind, 3020.

Immaterial. Obscurity comes from the term immaterial, 1533.

Immense. Immensity of the Lord's kingdom, 1810.

Immersed, To Be. See Inundation.

Impatience. Impatience is a corporeal affection, and so far as man is in it, so far he is in time, but so far as man is not in impatience whilst he is in heavenly affection, so far he is not in time, 3827.

Impediments to man's becoming celestial are empty learning and cupidities, 7542.

Imposthumes, in the chamber of the breast, the deceitful correspond to them, 5188. See Wound.

Incantation. See Magic.

Incense. See Odor, Aromatic, Frankincense. It sig. the cel. things of love and the spir. things of faith, 925(3); as odor corresponds to perception, hence frankincense, incense, and odors in ointments were made representative, 4748(2); incense, faith, 9375(2). Incense sig.

things of worship which are gratefully perceived, 9475; see Frankincense and Aromatic; incense sig. confessions, adorations, and prayers which are from the truths of faith from love, 9475(3); the altar of incense is representative of the hearing and grateful reception of all things of worship from love and charity from the Lord, 10177; in the opposite sense it sig. worship from love of self and love of the world, 10177(9), 10205; to burn incense sig. elevation of worship, because it is smoke from fire, which is love, 10198–9; the spices of incense sig. the affections of truth from good in worship, 10291; they appertain to the spiritual class, 10295. Incense sig. spir. worship, which is effected by confessions, adorations, and prayers, 10298; worship from truths, 10350.

Incredulity, or Unbelief. See Faith.

Indefinite. See Infinite.

Indignation. When man is such as the Israelitish nation was, he is indignant against God if he does not obtain his desires, 10559.

Infant, Infancy, Infants. In the Word, sucklings, infants, and little children, sig. three degrees of love and innocence, 430; true infancy is at the same time wisdom, 1616; knowledges are implanted in the celestial things of childhood and infancy, 1616(4); infants are instructed in heaven, and this easily, 1802(3); the Word read by infant boys and girls is better perceived by the angels, 1776; infernal spirits cannot excite anything of evil and falsity with infants, and with the simple in heart, 1667(3); the atmospheres of playful infants in the other life, whence they suppose that all things are alive, 1621; love towards infants, unless it be for the sake of the Lord's kingdom, is not unlike that of brutes, 1272; an infant pushing down the antediluvians, 1271; see also Innocence; the difference between the good of infancy, the good of ignorance, and the good of intelligence, 2280; the quality of those at this day who are against innocence, rep. by an infant whom they treated very badly, 2126; all infants are raised up again in the other life, hence it is manifest how immense the heaven of the Lord is, 2289; infants in the other life know no more than infants, but they are instructed, 2290; their understanding is tender, and their ideas are capable of being opened by the Lord, because nothing has closed them, 2291; they are there instructed in a manner suited to their faculties according to heavenly order, 2292; they are initiated into this, to know no other Father than the Lord, and have life from the Lord; they suppose that they were born in heaven, 2293; spirits attempt to lead them, but that they resist, which is their temptation, 2294; they cannot be infested by evil spirits, 2295; they are sometimes sent to infants on earth, which is delightful to them, 2295; they are ornamented with garlands of flowers, and walk in paradisal gardens, 2296; they are encompassed with most beautiful atmospheres, which seem to be alive, whence they suppose that all things are living, 2297; in the ideas of infants it appears as if all things lived, 2298; they are instructed by representations full of intelligence, by which infants are led to become wise, 2299; infants are hereditarily of diverse tempers, 2300; of a cel. genius, and of a spiritual, 2301; what societies have the care of infants, 2302–3; what angels are with infants in the earth successively, 2303; infants are not angels, but become so by intelligence and wisdom, 2304; in this case they appear no longer as infants, but as adults; the example of one who was adult, as to the quality of mutual love towards a brother, 2304(2); infancy is not innocence, because innocence dwells in wisdom, 2305; the innocence of infancy represented as something woody, the innocence of wisdom as something alive, 2306; they who are innocent and at the same time wise, appear as infants, 2306; infants are nothing but evil, and to the intent that they may know this, they are remitted into their hereditary evils, 2307–8; how very bad the education of infants here on earth is, exemplified by boys fighting, and being encouraged to do so by their parents, 2309; in what manner the states of infants succeed from the first stages of innocence, 3183; a suckling and one who gives suck, sig. innocence, 3183; infant sig. cel. love, sucklings, innocence, 3183(3); innocence, 3183; with the man about to be regenerated, the case is similar as with an infant, who first learns to speak, and think, and understand, and then imbues the life; thus spir. things flow spontaneously, 3203(3). Good is the elder or first-born, illustrated by the state of infants, in that they are in a state of innocence, of love to parents and nurses, and of mutual charity towards their infant companions, 3494; man, without the goods of infancy, would be more fierce than any wild beast of the forest, 3494, 3793; what is imbued in infancy appears natural, 3494; it is true that infants are sons of the Lord, and also adults who retain the goods of infancy in wisdom, 3494(2); innocence with infants is without, and hereditary evil within, whereas with the regenerate, innocence is within, and hereditary evil without, 4563(2); infants of some years old are attendant upon those who constitute the interiors of the nostrils, 4627(4); infants grow to maturity in heaven by virtue of spir. nourishment, 4792; changes of the affections from infancy even to adult age were seen in the face, and how much of infancy remained, 4797; the innocence of infancy is made the innocence of wisdom, 4797(2); goods and truths procured from infancy to youth, 5126(2), 5135; see REMAINS; infants are innocencies, 5608; hence infants sig. those things which are interior, 5608; when man becomes old and as an infant, the innocence of wisdom should be conjoined to the innocence of ignorance which he had as an infant, and thus he should pass into the other life, 5608(9); little ones sig. innocence, 6107. By an infant are meant boys, youths, young men, it sig. truth, 7724; good is implanted in man from infancy, that it may be a plane for receiving truth, 10110(4).

INFESTATION. See VASTATION and TEMPTATION. How evil spirits infest man and endeavor to destroy him by flowing into his loves, 1820; infestation of truths by falsities and evils rep. by Israelites in Egypt, 6635; spirits who are thus infested are in the lower earth, 7090; how infestation from falsities takes place, 7122; they are infested even to despair, 7147; unless they are infested even to despair the end of the use is not attained, 7166; those in the affection of charity cannot be infested by falsities, but only by fallacies and appearances, 7474(2); the state of those who infest described such as it was before the Lord's coming, 8289–8295; the judgment on them, 8296–8299; in Exod. i. the infestation of truths by falsities and evils in the natural is described, 6635; Exod. v. the subject is continued, 7087–7169; those that infest are removed only by degrees, 7186(3); their removal is described in the series, Exod. vi.–xii., see explanation. Infestation by reasoning from mere falsities, sig. by plague of frogs, 7392; of blood sig. infestation by falsities from fallacies and appearances, 7392; of lice, infestation by evils, 7410; the ten plagues sig. ten states before they are stripped of all truth, 7465; difference between infestation and temptation, 7474(3); Eygpt sig. where they are infested, infestation is spir. captivity, 7990.

INFINITY. Angelic idea of the Divine Infinity, 1382; what is indefinite is an image of what is infinite, 1590; the Lord is infinite as to *esse*, 3404, 3701. See ESSE; truths and goods and all things are indefinite, because from the infinite, 6232 (4); everything of wisdom is of infinite extension, the things of wisdom are infinite in number, 6648; the Divine and what is from it is infinite, 6648; the infinite is accommodated to the finite in the Divine Human; see HUMAN, references, 8644(3), 8760, 9303, 9946; of the infinite it is said that it is the Itself, it is, thus good Itself and truth Itself, 10619.

INFLUX. See ORDER. Influx of the Lord's life into will, understanding, reason, and memory, 657; order of influx from Lord through cel., spir., and natural, 880(2). Influx of the internal man through the interior or rational into the external, 1702(2), 1707(2); its quality with the Lord, 1707(4); the influx of the Lord through things cel. and spir. into things natural, 775, 880(2), 1096(3), 1702(2), 1707(3), 3283; order of influx respecting instruction, 1495; evil is from hell, good from the Lord, hence an influx of all things into the thoughts, 904(3); there is influx from the Lord through man's internal into his rational, and hence into knowledges, 1940(2), 2004(2); see INTERNAL; the things which appear in externals flow in from the interiors, and solely from the Lord, 1954(2); good and truth so far flow in from the Lord as evil and falsity are removed, 2411(2); cel. truth flows in with the cel. man, spir. truth with the spir. man, 2069(5); something concerning influx, 2701; the all of thought and of will flows in, and so it is true of the life, 2886–8. See LIFE and FREEDOM. By influx truths in the natural man are called forth, are elevated, and implanted in rational good, and how, 3085–6; good from the Lord flows in when those things are removed which are of the love of self and of the world, or the lusts of evil and persuasions of falsity, 3142, 3147(2); thoughts flow in from within, and not from without; experience concerning some who fell from an angelic society, because they were in falsities, 3219; appropriation, is effected when truths are insinuated into the natural, how effected, 3513; the order of influx is that interior things flow into exterior, not the reverse, 2577; the good of the rational flows into the good of the natural, thus immediately, it also flows in mediately through the truth of the rational into the truth of the natural, this is meant by Isaac loved Esau, but Rebekah loved Jacob, 3314; during man's regeneration, good is without and truth within; but when he is regenerated, then good is within and truth without, and what the quality of the influx is in the first state, and what in the second, 3563(2); heaven corresponds to the Lord; man as to all and single things corresponds to heaven; hence heaven is the Greatest Man, and man the smallest heaven, 3624–49, 3741–50, 3883–96, 4039–55, 4218–28, 4318–31, 4403–21, 4523–34, 4622–34, 4652–60, 4791–4806, 4931–53, 5050–62, 5171–90, 5377–96, 5552–73, 5711–27. See MAN. See also CORRESPONDENCE. Influx is from the interior, but its appearing to be from the exterior through the external senses is an appearance and a fallacy, 3721; how the Lord flows in through the interiors into the ultimates, 3739, 3855, 4027(3); all influx with man is effected by societies of spirits and of angels, concerning whom, 4067; the all of life flows in, thus all evil is from hell, and all good from the Lord, 4151, 4318–4322; man believes that all things are in himself, when yet they flow in, which he may know from the doctrinal that good and truth are from the Lord, evil and falsity from hell, 4249(2); as there is doubt and denial of heaven, it cannot be known that there is any influx thence and correspondence, 4322; from influx comes endeavor, from endeavor energy, and from energy effect, 5116(2); exterior things cannot flow in into interior, 5119; the influx of the Divine is through what is inmost into things inferior mediately and immediately, 5147–5150; the exterior natural is a plane, and as it were a face, in which interior things see themselves, and that hence man has the power of thinking, 5165(2); unless the natural be subordinate, as with the regenerate, interior things cannot be presented; thus neither can those things be believed which are above sensual things, 5168(2); what is exterior does not flow in into what is interior, but what is interior into what is exterior; thus what is Divine into all and single things, 5259; man's power of intuition, of thinking analytically, of forming conclusions, of willing, is from influx, 5288; the influx of the Divine, is by good and truth, 5482; men do not perceive at this day that good is given to man gratis by the Lord, because they are in worldly things, and do not believe in any influx, 5649(2); angelic societies know this well, from experience, 5649(3); what is external does not flow in into what is internal, but what is internal into what is external, 5779; influx adapts itself to efflux, influx through the internal man is checked so as not to be received, on account of the opposition of evils and falsities, 5828(3); the good of the internal church produces the good of the external church by influx, 5841; all things which man thinks and wills flow in, 5846; there is a general influx and a particular influx, 5850; a general influx with animals, because they are in order; but a particular one with man, because he is not in order, 5850; on influx into man by means of angels and spirits, 5846–5866; the influx of the Greatest Man or heaven into man distinguished into four operations, into the organs of reason, respiration of lungs, pulsations of heart, the kidneys, 3884–3895; the regeneration of the natural as to good and truth is not effected by knowledges but by influx, 5398; to command sig. influx, 5732; spirits flow in into the thoughts, angels into ends, good spirits into those things which are of faith and charity with man, 5854; the things appertaining to man, which pass from the thought and will into the body, flow into act by a general influx according to correspondence, 5862; manifestation by influx, 5885; angels flow in into the truths of faith appertaining to man, 5893(3); see Regeneration. Influx progresses through perpetual mediations, 5920; the corporeals of man are ruled from a general influx, 5990, 6192, 6211; internal good flows into external good, not into truths, unless by or through good, 6027; that the natural with man may live, there must be immediate influx from the Lord, and mediate through the spir. world, 6063(2); the influx and intercourse of the soul with the body, 6053–8; see Soul, Spirit, Man; nothing can be known concerning the influx and intercourse of the soul with the body, when it is unknown what the soul is, 6053; there is influx immediately from the Lord into the most particular things, and mediately through the spir. world, 6058; what influx is, illustrated by comparison with the heat and light of the sun flowing into all things of the earth, and with other things, 6128, 6190; the influx and intercourse of the soul and body, 6189–6215; each and everything with man flows in, 6189, 6213; each and everything flows in into the thought and will, from manifold experience, 6191; they flow in into the thought by spirits, from experience, 6194–9; spirits enter into all things of man's memory, and believe them to be their own, 6192–3, 6198–9; spirits do not know that they are with men, 6192; there is a general influx into the actions and speech of the body, 6192; general influx is a continual endeavor flowing into the single things of the life of man, 6211; angels know that all good and truth is from the Lord, and all things flow in, the evil are not at all willing to know this, 6193(2). The material ideas of thought have appeared as it were in the midst of a kind of wave, 6200; but not so when the thought is in the sensual, 6201; there is another influx, when a society of any infernal spirits speak among themselves, and this is communicated, for when this is the case, anxieties are induced in the province of the stomach, 6202; man casts himself into hell when he does evil from consent, at length from purpose, then from the delight of affection, hence he opens to himself a correspondent hell, which flows in, 6203; hence evil obstinately remains in man, 6203; spirits rule man as a servant from the authority of rule, but the angels gently by freedom, 6205; evil is appropriated to man because he believes that he thinks and wills from himself; if otherwise it would not be imputed, 6206; the influx of the angels is into those things which are of man's conscience, 6207, 6213; the influx of the angels appears as an ærial stream lucid and flamy, 6209; influx with the prophets, from experience, 6212(2); it can hardly be believed that spirits know the thoughts, from experience, 6214; when yet in the other life they know the most particular things, 6214; continuation concerning the influx and intercourse of the soul with the body, 6307–27; there is an influx from the spir. world through angels and spirits, 6307; evil spirits assault, and angels dispel what they infuse; such is the order of influx, 6308; no hurt comes from what enters into the thought, but from what enters the will, thus from what comes forth, 6308; influx when man is in a sensual light, 6309–18; see SENSUAL; angelic influx is effected by representations, 6319; the spirits with man perceive as man thinks, not as he feels with the body, 6319; angels flow in through affections; few things are received by man, 6320; man cannot live unless there be angelic influx, from experience of those who in part took away influx, 6321; things external do not flow in into things internal; there is no physical influx, from experience, 6322(2)–3; although all things flow in, yet man becomes guilty, who appropriates to himself evil by believing that the things which he does are from himself, 6324; if he believe otherwise, then evil would not be appropriated to him, 6325; if man were in a state to believe all good to be from the Lord, and all evil to be from hell, he would be gifted with peace, and would be in essential freedom, 6325; life from the Lord is the principal cause, man as a recipient is the instrumental which act as one, 6325; continuation concerning influx and the intercourse of the soul with the body, 6466–95; influx from heaven is mediately from the Lord, 6466; all life flows in from the Lord, 6467, 6468–71; see LIFE. The Lord flows in through heaven mediately, and immediately from Himself, both into man's interiors and exteriors, 6472; as He is received, such is the life of the thought and the will, 6472(2); the Lord governs the ultimates of man, and also the firsts, which is to be concluded from order, 6473; how influx is from the Lord, 6474; influx from the Lord into things most particular, is confirmed by various things, 6475–78; when I was reading the Lord's prayer, I perceived influx manifestly, 6476; doubts concerning the influx of life from the Lord cannot be removed, so long as fallacies remain, and things are unknown, and the negative prevails, 6479; influx of life from the Lord; see LIFE; the Lord rules the world by the evil as well as by the upright, leading them by their loves, 6481(2), 6495; when the influx of good and truth from the Lord is not received in the natural, internal things are closed, 6564; influx and intercourse of the soul with the body, 6598–6626; thought and affection extend themselves far into societies round about, 6598–6613; see THOUGHT; there are innumerable things in the ideas of thought, 6619–6626; the Lord flows in into the ultimates of order, thus not only mediately through the angelic heaven and spirits, but also immediately, 7004(2); mediate influx through heaven from the Lord, 6982, 6985, 6996; truth immediately proceeding from the Lord, and its conjunction with truth mediately proceeding from Him, with those who are in good, 7055(3), 7056, 7058; truth proceeding immediately from the Divine enters the will, truth proceeding mediately enters the understanding, they are conjoined in act, or life, 7056(3); neither man, spirit, nor angel think from themselves, all things flow in, 7147(2); influx is according to successive order, concerning which order, 7270(2); the Lord also flows in immediately into the ultimate of order, 7270(4); truths ought to be confirmed gradually, the quality of the appearance of those who have believed instantaneously is described, 7298; Divine good and truth are turned with every one according to the quality and state of him who receives, 7343(2); the hells may be seen from the heavens, inferior things from superior, and evils from good, but not contrariwise, 8237; good gives the faculty of receiving influx from the Lord, but not truth without good, 8321(2); there are six degrees of Divine truth, 8443; with those who are led by the Lord all things flow in, references, 8495(5); there is immediate influx of the Lord when man acts from truth, but immediate and mediate influx when from good, 8685(2), 8701; mediate influx is alike from the Lord as immediate, 8717(2); the Lord flows in through the angels, as to all good which becomes of faith and of charity, and also as to all arrangement; the angels flow in from themselves with such things not good as agree with the affections of man, but still are means to introduce good, 8728; the Divine in things supreme is tacit and pacific, by degrees it becomes turbulent, tumultuous, and impacific, when it descends, 8823; the internal things which are in each thing from the Lord, 8868(3); there is spir. influx, not physical, from experience, 9109–10; everything of thought and will with man flows in; all good and truth are from the Lord, references, 9223; good flows into the will from the Lord by an internal way, and meets

the truth received by an external way, 9227(3); there is influx from the Lord through heaven in order even to man, man is in the last place, 9216; the all of life with man flows in through heaven from the Lord, references, 9276(9); the Lord dwells in his own, thus in what is Divine with man, 9338(6); persuasive faith, 9363–9369; there are some who believe the Word or doctrine of the church, but have not lived according to it; and that there is no conjunction of the Lord with what is external without an internal, 9380(2); the Divine truth from the Lord continually flows into man and forms his intellectual, 9399, references, 9400(2); how the Divine truth proceeding from the Lord flows in, illustrated by radiant circles which are spheres from Him, and how man is elevated into the light of heaven, 9407(14); the Lord's influx mediately through the heavens into the good there, and immediately, references, 9682–3; the Lord flows in immediately into good, and mediately into truth, 10153; truth is not given without good, thus faith without charity or love, illustrated from representatives in the other life, 10194; faith and love keep an equal pace with each other, 10201(2); all things which are of the understanding and of the will flow in, but at first man does not perceive it, 10219; the all of worship, which is truly worship, is from the Lord, and not from man, 10299(2); influx and enlightenment are actual elevation into heaven by the Lord amongst the angels, and communication there, 10330(2); the capacity to receive influx is according to the love of truth and good, 10330(3).

Physical influx is not given, references, 9401(2), 9419(2), 10299(3); the ideas of interior thought which are spiritual flow down and are converted into natural ideas 10551(5); the Lord's influx through the internal into the external of the Word, 10689.

General influx into man, 5862, 5990, 6192, 6211; into beasts, 1633, 3646; immediate influx from the Lord, mediate through the spir. world, 6063, 6307, 6472, 6982, 9683; immediate influx into all things, 6058, 6474–78, 8717(2), 8728; influx into firsts and at the same time into lasts, 5147(2), 5150, 6473, 7004(3), 7007 (4), 7270; into good and through good into truth, 5482, 5649(2), 6027, 8685(2), 8701 (2), 10153(2); life inflowing is varied according to reception, 2069(5), 5986, 6472, 7343; with the wicked good is turned into evil, truth into falsity, 3642, 4632; good and truth inflowing are received so far as evil and falsity do not oppose, 2411, 3142, 3147, 5828; for influx adapts itself to efflux, 5846–66, 5828(3); influx treated in order, 5846–66, 6053–8. 6189–6215, 6307 –27, 6466–96, 6598–6626, 6053–8, 6189–6215, 6307–27, 6466–96, 6598–6626.

Information. See Instruction.

Infundibulum. Those who belong to that province in the Greatest Man are of two kinds, one useful, one not, their nature, 4050.

Inhabit, To. See To Dwell.

Inhabitant sig. good, 2451; a sojourner and inhabitant, sig. that the Lord is unknown to them and still is present with them, 2915; inhabitants, the goods of truths, 3488(8); in the opposite sense the evil of the false, 10640.

Inherit, To. See Heir. When spoken of the Lord, sig. to have the Lord's life, 2658(3).

Inheritance, To Inherit. See Hereditary, Iniquity. Transgressions are evils contrary to the truths of faith, iniquities, to the goods of faith, sins, to the goods of charity and love, 9156; to bear iniquity, sig. the removal of falsities and evils with those who are in good from the Lord, 9937. See Sin, 10621;

Initiate. Initiation or insemination of truth into good, 3099–3108, 3110(2), 3185, 3206, 4273, 5660, 7957; in the rational, 3167; initiation of truth into truth Divine, 3131; initiation is betrothal, 3132 (2); in Gen. xxix. initiation of natural into the Divine is treated of, effected by doctrine from the Word, 3768; initiation sig. by a kiss, 3808; by a feast, 3832–3, 5161, 7849; by a baptism, 4255; by a present, 4262; initiation is a general influx, 5667; initiation into knowledges, 6004; into external charity, 9209(2).

Inmost sig. by face, 32, by highest, 1311(3), by best, 6084, by head, 10011, by roof, 10184; cel. things are inmost, 2162 (3); thought from perception is inmost, 2515; marriage love flows through the inmost of man, 2737; man's inmost is where the Lord dwells with him, 2973(4); the Lord flows through the inmost, and dwells in the inmost and from it rules lower things, 3855, 6322(2), 8690(2); it reigns universally, 8864(4), 8885(2); inmost, called soul, is from the father, 4063 (3), 6716(2); with the Lord it was Jehovah, 6716(2); from it man has immortality, 5114(4); it is most perfect, 5147; inmost, interiors, exteriors, 6451(2)–2, 10048(2), 10181(3); inmost things are beginnings, 9656; the purest, 9666(2); the end is the inmost, 9825.

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ISRAEL. See JACOB. Israel sig. spir. things, 1259(2); what is meant by Jacob and Israel, 3305; the Holy One of Israel, also the God of Jacob, rep. the Lord, 3305(7); Judah rep. the good of cel. love, Israel the good of spir. love, 3654(6); Israel, the celestial-spiritual man which is in the natural, Joseph the celestial-spiritual man who is rational, 4273, 4286; Jacob, the external natural, Israel its internal, 4570(2), 4675; Israel spir. good formed by truths, 5595; the God of Israel, the Lord as to the Divine Human, 7091; the sons of Israel, those who are of the Lord's spir. kingdom, 6862, 6868, 7035, 7198, 7201, 7215, 7223; the sons of Israel, those who are in truth productive of good, and in truth from good, 7957, 8234; the people Israel, the spir. church as to good, in which the truths of faith are about to be implanted, 8805(3); the sons of Israel, the spir. church. See QUOTATIONS, 9340(6), 10692.

ISSACHAR in the supreme sense rep. the Divine good of truth, and truth of good, in internal sense cel. marriage love, in external sense, mutual love, 3956–7, 4606; also recompense from works, 6388, 6390(2); sons of Issachar, cel. marriage love and its doctrinals, 6024(3).

ISTHMUS. Of those who have reference to the isthmus in the brain, and to the little glandular knots, 4051; and to the ganglia in the body, 5189. See GANGLIA.

ITCH sig. falsities, 6110(6), 7524(3).

ITHAMAR. See ELEAZAR, 9811–12.

IVORY. Horns of ivory and ebony sig. exterior goods of worship or of rituals, 1172.

JABAL and JUBAL, cel. and spir. things, 333; teaching concerning holy things of love, 413–6; Jubal, teaching concerning spir. things, 417–20, 436.

JABBOK. Passage, or river, or ford, that it denotes first introduction, 4270–71, 4301.

JACINTH, agate, and amethyst, the third row of stones in Aaron's breastplate, sig. the spir. love of good, or the good of charity, the stones were blue from white, 9870, 9868(2).

JACOB. See ESAU, ISRAEL, and JEW. Jacob named from heel, why, 259; the externals of the church, 1197(2); the Lord and the natural man, 1404; the Lord's natural, 3245(2); Jacob sig. the Jewish church and the external church of the gentiles, 422; the Lord is rep. by Abraham, Isaac, and Jacob, and by Jacob is rep. his natural man, 1893; Peter, James, and John, sig. faith, charity, and the goods of charity; see Preface to chap. xviii. Gen.; Jacob sig. the doctrine of natural truth, in the supreme sense, the Lord, 3305(2); in the Word Jacob himself, or the people of Israel, are in no case meant by him where he is named, 3305(2); Jacob also sig. those in the externals, Israel, those in the internals of the spiritual church, 3305(7); Jacob and Israel sig. the Lord as to interior natural truth, Jacob as to exterior, 3305(7); what natural truth is, 3294–3305, 3509(2), 3525, 3548; Esau was thought of when Isaac blessed Jacob, 3576; Esau and Jacob, when the natural of the Lord was glorified, rep. the Divine natural as to good and as to truth, 3576(2); Jacob first rep. the truth which was of the natural good of the Lord's infancy, and after this was made Divine, the truth of the Divine Human of the Lord, 3599(2). Jacob sig. also the good of natural truth, after he took away the birth-right of Esau and his blessing, 3659; the birth-right or primogeniture and blessing which Jacob took away from Esau, involve, that his posterity succeeded to the promise concerning the land of Canaan, and that they represented Divine cel. and spir. things, but fraudulently, 3660; Jacob worshipped other gods, especially the God Schaddai, 3667(2); Jacob's well or fountain sig. the Word and doctrine of truth therefrom, 2702(5); Jacob and Esau, Esau rep. the good of the natural, Jacob, its truth, 3490; Jacob rep. good of truth, and Esau the good from which is truth, 3669, 3677; Jacob's personal quality, he acknowledged Jehovah only on account of natural blessings, 3667(2), 3670; Jacob, the good of truth, also variously; good in the natural, because the state of truth and good is different in the beginning from what it is in its progress and end, 3775, 4234; Jacob now puts on the representation of the good of the natural, Rachel its truth, especially affection for truth, 3793(2); Jacob, general good, 3829; Isaac rep. the rational, Jacob, the natural, 4009; the sons of Jacob the sensual, 4009; Jacob, natural good which accedes nearer to the Divine, 4073; Jacob was not a servant with Laban, 3974(2), 4113; Jacob first represented truth in the natural, then collateral good was adjoined, then he rep. that good, 4234; Jacob, good of truth, 4273; Jacob and his posterity were of such a quality, that cel. and spir. love could not be conjoined with natural good in them, 4281; why Jacob is named sometimes and Israel at other times, 4286(6); Jacob sig. the external, Israel the internal of the church, 4286(7); the Lord in the supreme sense is Jacob and Israel, 4286(7); as internal things are represented, and external things represent, therefore Jacob was named Israel, 4292(3). How evil the sons of Jacob were, 4316. Jacob rep. the good of truth, which is truth in the will and thence in act, 4337(2); the external Ancient Church 4439, 4514, 4519; specifically the church as to truth, 4520; the natural of the Lord as to truth in the beginning, in the progress as to the good of truth, and in the end as to good, 4538(2); external good in the natural of the Lord, and Israel internal, 4570(2); the sons of Jacob, or the brethren of Joseph, rep. the church which turns from charity to faith, and at length to faith separate, 4665, 4671, 4680, 4690; Jacob rep. the Ancient Church, 4680, 4700; also the Jewish religion derived from the Ancient Church, 4700–1; Joseph and Benjamin rep. the internal of the church, the ten other brothers, the external, 5469; the ten sons of Jacob, the truths of the church in the natural, 5403, 5419, 5427, 5458, 5512; the sons of Israel, spir. truths, 5414, 5879. Jacob rep. the good of truth, 5506, 5533, 5535; the church, 5536, 5540; the ten sons of Jacob, truths in natural, 5680, 5882; being called sometimes Jacob, and at other times Israel, is on account of the internal sense, 5951; Jacob going down into Egypt, sig. that natural truth was initiated into the knowledges of the church, 6004; Jacob, natural truth, 6001; what is represented by Abraham, Isaac, and Jacob, in the supreme sense, or in the Lord, and what in the representative sense, or with man, 6098; Jacob, natural truth, also the natural as to truth, 6236; the sons of Jacob rep. truths and goods, and the church; see TRIBE; the Mighty One of Jacob, sig. the omnipotence of the Divine Human of the Lord, 6425; a bed is attributed to Jacob, and that he appears in a bed, because bed sig. the natural, 6463(2); see BED; the sons of Jacob, things alienated from truth, 6557, 6571; Jacob, sig. truth in general, 6641. Jacob sig. the cel. church external, Judah its internal, 10609(6).

JAH. See JEHOVAH.

JAPHETH, sig. the external church and external worship in which is internal, 1062, 1096(2), 1098, 1100, 1101, 1140, 1141, 1150, 1222.

JASPER. A beryl, an onyx, and a jasper sig. the spir. love of truth, into which superior things close, or the external good of the spiritual kingdom, 9872.

JAVAN, sig. external worship, 1151(7)–1155; belongs to class of cel. things, 1155.

JEALOUS See ZEAL. Sig. indignation, 3906. Jehovah is a jealous God sig. if another is worshipped Divine good and truth recede, 10646.

JEBUSITE, sig. a species of idolatry, 1204–5; in which there is something of truth, 6860.

JEGAR SAHADUTHA. A heap set up by Jacob and Laban, sig. good, Galeed also named from the language of Canaan to sig. application and conjunction, 4195(2).

JEHOVAH. See LORD and GOD. Jehovah God means the Lord, also heaven, 298, 300; He is never angry, 357; does not repent, destroy, etc., 592; He is called Jehovah when will or love, God when understanding or truth are treated of, 89, 624, 708–9, 732, 840, 1096; He is called Jehovah from essence, God from power, 300; to call on the name of Jehovah sig. worship of the Lord from charity, 440; they who were in such mere external worship called faith separate Jehovah, as did Cain, 1179; Jehovah came down sig. judgment, 1311; Jehovah, love, 1735. Of Jehovah, nothing can be predicated but IS; the other things which are predicated are according to appearances, 926; the Lord is Jehovah, 1736; the internal of the Lord was Jehovah, because conceived of Jehovah, 1815; so far as the Lord, as to the Human Essence, was united to His Divine Essence, so far He spake with Jehovah as with Himself, in other cases as with another, 1745(2); the Lord is called Jehovih, especially in temptations, 1793; when anything was true, it was usual to say that Jehovah said, 1020, 1037, 1410; Jehovah said or spake, sig. observation that a thing is so from conscience, dictate, or the Word, 1410; perception, 1791, 1815, 1819, 1822; Lord Jehovih sig. the internal man in relation to the interior, 1793; this name is used when His temptations are treated of, 1793; the Most Ancient Church, and the Ancient, called the Lord Jehovah, 1343; the Hebrew nation was distinguished from others by this, that they called their God Jehovah, 1343. The posterity of Jacob, and even Moses, lost the name of Jehovah, 1343(2); the Jews make worship to consist in naming their God Jehovah, which nevertheless avails nothing, 1094(3); whatever the Lord received from the Father was Jehovah in Him; for He was conceived of Jehovah, 1815; being itself or Jehovah is Mercy itself or love to the whole human race, 2253; Jehovah, or the Infinite Esse, cannot be manifested to man, thus neither flow in with man, except by the Divine Human of the Lord, 1990(2); He has been manifested to no one but the Lord alone, 1990(3); the Lord, as to his inmost, was one with Jehovah his Father, to whom he united the Human, 2004(3), 2005, 2018, 2025(4); the whole trine in the Lord is Jehovah, 2156, 2329(2); in the Word, where truth is spoken of, the name God is applied, and where good, Jehovah, 2586, 2769; in Jehovah or the Lord there is nothing but what is infinite, we can apprehend this only, that it is the Being and Existing of all good and truth, 2803; in the Old Testament the Lord is the same with Jehovah Zebaoth, and with Jehovah; in the New Testament He is called Lord instead of Jehovah, 2921; why He is called Lord, 2921(6); Jehovah God of heaven sig. the Lord as to the Divine Essence, and Jehovah God of earth as to the Human, 3023; Jehovah in the Word is the Lord, 3035; He is called Jehovah Zebaoth or Hosts when the Divine power or omnipotence is treated of, and from the Divine truths from which He fights for man, 2921, 3448; why evil is ascribed to Him, 3605(4); the Jews worshipped Jehovah only as to name, 3732(2); Jehovah was seen by Moses as a man with a very old face and a large snowy beard, 4299(5); the Jews had such an idea of Jehovah, and that He could do miracles more than others, 4299(5); no one can see Jehovah face to face and live, why, 4299(4); to see God face to face, in the internal historical sense, sig. that the Lord is representatively present, 4311; the beloved of Jehovah sig. spir. truth from cel. good, and is spoken in relation to Benjamin, 4592(7); see BENJAMIN; Jehovah sig. the Divine of the Lord, 5041; no other was meant by Jehovah, amongst the ancient and most ancient people, than the Lord, 5663(2); nothing essential is given in the nature of things, but only in the Lord, who is the Esse or Jehovah, and that all things besides are instrumental, 5948(3); Jehovah will see, sig. providence, 2837; Jehovah descended and filled the heavens before being born on earth; He clothed Himself with the Human; the Divine Human became an essence in itself which fills the whole heaven, references, 3061; as to the Divine natural the Lord became Jehovah, 3737; the Jews thought of Jehovah as the gentiles did of their gods, 4692(3); of Messiah as the greatest prophet, 4692(3); the Divine Human of the Lord from Eternity was Jehovah passing through heaven, 6280; Jehovah and God in heaven is the Lord, 6303; Jehovah is called the Redeemer, He is the Lord, 6281; I AM WHO I AM, sig. the *Esse* and *Existere* of all things in the universe, 6880; the Divine Being and Divine Existing, 6880; Jehovah God is the Lord, Jehovah as to the Divine Being or Divine good, and God as to Existing or Divine truth, 6905; Jehovah being seen sig. the appearing of the Divine of the Lord in the Human, 6945, 6956; Jehovah in the Old Testament is the Lord, 7091(4); the name Jehovah sig. the Divine Human of the Lord, also everything in one complex by which God is worshipped, 7194. I am Jehovah, and Jehovah said, sig. irrevocable confirmation, 7192, 7202; as He frequently said in the prophets, 7192; there is none as Jehovah God, sig. there is one God, and none besides Him, 7401, 7444, 7544, 7598, 7636; all things which are done by Jehovah are done by the truth proceeding from Him, 7796; the arm of Jehovah sig. the Lord as to the Divine Human, 8099 (3); the song Jah, sig. that all of faith and hence of glory is from the Divine truth, 8267; Jah sig. the Divine truth proceeding from the Divine Human of the Lord, 8267(2). His name is Jehovah, that it is the Lord alone from whom are all things, 8274; the throne Jah the spir. kingdom of the Lord, 8625; Jehovah, the Divine in Himself, is far above the Divine in heaven, 8760(2); the Lord as to the Divine Human is meant by Jehovah God; the Divine without the Divine Human cannot be seen in heaven nor be perceived by faith and love, 8864; Lord Jehovah sig. O good Jehovah, 9167(3); the Lord was and is Jehovah in a human form, 9315; Jehovah in the Word is the Lord, references, 9373, 9414; before Jehovah sig. from the Lord, 10146; I am Jehovah God, sig. from the Lord is all the good of love and truth of faith, 10158; Jehovah or Jehovah God is a trine in the Lord, 10617; the name of Jehovah sig. all by which the Lord is worshipped, all of faith and of love, the Lord as to the Divine Human, 10615; where the Divine good is treated of the Lord is called Jehovah, 10617.

JERAH, sig. rituals, 1245–47.

JERICHO, sig. those inwardly in darkness but outwardly as if in light, when these outward things are destroyed they are rep. by Jericho, that its walls fell, etc., 2973(6); the walls of Jericho sig. falsities which defend evils, 8815(2); its situation, 9325(10); the waters of Jericho sig. truths of the letter, 10300(8).

JERUSALEM. The Holy Jerusalem sig. the kingdom of the Lord, the spiritual of faith, 402, 940; the filthy Jerusalem, where the Jews are, 938, 940. It was in the midst of the land of Canaan, 1585(2), 4539(3); Zion sig. the cel. church, Jerusalem, the spir. church, 2039(5), 2909(2), 3084(2); Jerusalem sig. the church, 2117, 2177(9), 8938; the spir. church, 2362; the church perverted as to truths, 2466(3); the church in the affection of good, 2466(4); Ezek. xlvii., describes the New Jerusalem and sig. the Lord's spir. kingdom, 2702(15); Hebron represented the church before Jerusalem, 2909(2); Jerusalem sig. the interiors of the church, Zion the inmosts, 3084(2); Jerusalem sig. the New Church in general and in particular, 3654(2), 8988(4); Jerusalem, the church perverted, 8904(4); Jerusalem rep. the church as to doctrine, 9166(6); Jerusalem, the doctrine of truth from the Word, 9166(6); it was profane rather than holy, because the Lord was crucified there, called holy on account of sig. the church, 9229(10); the New Jerusalem sig. the New Church which will succeed our present church, 9863(2), 10574(8); the Ancient Church, 9995(4).

JESUS. See CHRIST. The two names of the Lord Jesus Christ, sig. the Divine Good and the Divine Truth, 3004–11; He is in all things of the Word, 5502.

JETHRO. The father-in-law of Moses, sig. the good of the church which is in the truth of simple good, 6827(2), 7015; named also RUEL and RAGUEL; Jethro, Divine good, 8643, 8668, 8672.

JEW. It was not given to the Jews to know the interiors of faith; why they had all things by representatives, 301–3; their worship was merely external, 407–11, 422; they are sig. by Canaanites, 1167; being converted they fluctuate, 788; they are distinguished by the stench of mice; of robbers in the wilderness, the filthy Jerusalem, 940; their other Jerusalem between Gehenna and the Pool, 941; the Jews in Egypt lost the name Jehovah, restored through Moses, 1343(2); why the interior things of the Word were not discovered to the Jews, 2520(5); by representatives something of the church was exhibited amongst the Jews and Israelites;

in their rites they were strictly bound to exhibit such representations, 3147(10); by the seed of Abraham, Isaac, and Jacob, is not meant their posterity, because they were the worst of all nations, but they who are in goods and truths from the Lord, 3373(2); interior things were not discovered to the Jews lest they should profane them; on this account they are also kept in unbelief at this day, 3398(3), 3480; the Jews were not willing to know the internal things of worship and of the Word, 3479(2); still they could rep. holy things and the Lord Himself, by reason that they could be in a holy external, 3479(3); on this account they have been reserved to this day, especially because they have much reverence when they hear the Word, 3479(3); a holy internal does not at all affect them, 4231(2); internally, 3479(4); in heart they were idolaters, 2722(3), 3732 (2); how unclean things appertaining to them were removed when they represented, 3480(2); discourse with the Jews in the other life concerning the Word, the land of Canaan, and the Messiah, 3481; Judea sig. the Lord's church, 3654; the Jews even from the time of their fathers were of such a quality, that every one was willing to have his own god, and they worshipped Jehovah only as to name, 3732(2); the Word is altogether closed to the Jews, 3769(2); the Jews had their name from Judah, which name, in the supreme sense, sig. the Lord and his Divine love, in the internal sense the Word, also the Lord's cel. kingdom, in the external sense doctrine from the Word, which is that of the cel. church, 3881; Judah, and also the Jewish nation, when they continued in rituals, rep. the Lord's cel. kingdom, but when they turned aside from those rituals to idolatries, they then rep. the kingdom of the devil, 3881(11); see also To CONFESS, whence Judah had his name, 3880; the four sons of Jacob in order, Reuben, Simeon, Levi, and Judah, rep. the progress of the regeneration of the cel. man, and by the rest, when the order is continued to Joseph, the progress of the regeneration of the spir. man, 3882, 3921(3); it was peculiar to the families descended from Abraham, that each acknowledged his own god, they were idolaters, the Jews acknowledged Jehovah but only as another God, 4208 (2); see ABRAHAM; nevertheless the genuine principle of the church could be represented by them, 4208(3). The internal historical sense treats of the posterity of Jacob, 4279(3); they had no genuine marriage love, 4280(4); with the posterity of Jacob there was the representative of the church, but not the church, 4281(2); their Divine worship was merely external, and separated from internal, thus idolatrous, still they could represent; they were compelled to that worship by external means, 4281(3); with the posterity of Jacob, there was not a representative church, but the representative of a church, 4288; the representative of the church was not instituted amongst the posterity of Jacob, until they were altogether vastated as to interior things, otherwise they would have profaned what is holy, 4289. The Jews were not elected, on the contrary they were very urgent to be a church, 4290; they were of such a quality that they could be in a holy external without an internal, 4293(3); the Jews had an idea of Jehovah as of a very old man with a long and snowy beard, who could do greater miracles than other gods, 4299(5); with the Jews there was not a church, but the representative of a church, 4500; they were in corporeal and worldly love, and in no cel. and spir. love, 4307, 4311; they were encompassed with evil spirits even when they were in a holy external, 4311 (2); the Lord was representatively present with them, that is, the holy external was miraculously elevated into heaven, 4311 (2); the quality of that nation is evident from the Lord's parables, and from many things which the Lord spake concerning them, 4314(2); the Jews were such from the earliest times, and afterwards, 4316; hereditary evil was such with them, that they did not admit of regeneration, 4317; they yielded in temptations which were only external, 4317(6); the internal historical sense in its application to the Jewish Church, how it destroyed all good and truth in itself, Gen. xxxiv. 4425–4522; they extinguished interior truths, 4429(2), 4433(3); they could not receive interior truths, 4433(2); the representative church had good in it, but in respect to the posterity of Jacob it had not good, 4444(2); when they became idolaters, they then represented things infernal, 4444(4); the statutes, judgments, and laws commanded to the posterity of Jacob were known in the ancient churches, 4449(2); the Jews are mostly in externals, because in avarice, 4459(6); they extinguished all the internal of worship and became a representative of a church, 4500; how the Jewish Church extirpated all good and truth in itself rep. by slaying Hamor and Shechem, 4502; the Jews were forbidden to erect pillars and plant groves, because they would have turned them into idolatry, 4580(3). In the church amongst the posterity of Jacob were all falsities and evils both generally and specifically, 4503(2); the posterity of Jacob could not receive the internal of the church, 4680 (4); Judah sig. what is contrary to whatever is good, 4750; such Jews and such a church were rep. by Judas Iscariot, 4751 (3); the tribe of Judah went more astray

from good than the rest of the tribes, 4815 (3); the Jews derived their origin from a Canaanite, and from fornication, 4818 (2); that origin involves that evil from falsity of evil appertained to them, 4818 (3); the Jews were also from whoredom with a Canaanitess, 4820; they were idolaters continually, who worshipped only things external, 4825; this takes its rise from an inmost idolatry which is from the loves of self and of the world, 4825(2); with the posterity of Judah falsity of evil prevailed, or false doctrine derived from evil of life, 4832; the Lord foresaw what would be the quality of the church with the posterity of Er and Onan sons of Judah, that it would not be serviceable, 4832; the representatives in the Jewish church were not new, but existed before in the Ancient Church, 4835(2); amongst the Jews there was nothing of marriage either in a spiritual or natural sense, 4837(2); Judah sig. in general the nation descended from Jacob, specifically that which descended from Judah, 4815, 4842; the Jewish Church was a renewal of the Ancient Church which had perished, 4835(2); the internal of the church could not be given with the Jewish nation, the reason, 4844–7; how erroneously they think, who believe that the Jews, in the end of the church, will be converted and brought back to the land of Canaan, 4847 (3); Judah sig. the religion of that nation, 4864; the Jews regard the internal things of the church no otherwise than as falsity, 4865; their conjunction with the internal of the church is like as with a harlot, 4868; the conjunction of the external of the Jewish church with the internal is as with a harlot, and of the internal with the external like that of a daughter-in-law with a father-in-law under pretence of fulfilling the duty of a brother-in-law, 4874 (2), 4913, 4899(4); *with* the Jewish nation there was a church, but *in* that nation none, 4899(3), 4912; they had an external without an internal, shown by their doctrinals, in that they were allowed to hate an enemy, and to treat nations with barbarity, and did so, 4903(2); the Jews from their religion also affirm internal truths, when they view them as their own, but in what manner, illustrated by examples, 4911; an explication respecting the conjunction of the external with the internal being as whoredom in that nation, 4911(3). The hell of cruel adulterers, where are such as were of the Jewish nation, 5057; how cruelly the Jews treated the nations from delight, 5057; Judah sig. the good of the external church, 5583; the good of the church, 5583, 5603, 5782, 5794, 5833; the fathers of the Jews, Abraham, Isaac, and Jacob, worshipped every one his own god; their fathers in Syria did so; the Jews and Israelites were of such a genius, 5998; the sons of Israel in the land of Canaan rep. the church; the nations there rep. things infernal; on this account they were given to devastation, and it was forbidden to enter into a covenant with them, 6306; with the Jews there could only be instituted what was representative in the external form, not in the internal; still by that representative there was at that time communication with heaven, 6304(2); Judah sig. the cel. church and the Divine celestial, 6363; the brethren of Judah sig. the truths of the cel. church, 6364; the Lord appeared to the Israelitish people from Mount Sinai according to the quality of the people, thus in smoke, a cloud, and thick darkness, 1861(15), 6832; the Jews acknowledged many gods, and worshipped the name of Jehovah, 6877; with the Jewish and Israelitish nation there was the representative of a church, and not a church, references, 7041(2), 7040–7051; there are several reasons why it is believed even by Christians, that the Jewish nation is chosen, and that they are to be introduced into the land of Canaan; confirming passages from the Word are quoted; from the Word it is shown what is the quality of that nation, 7051; the Jews and Israelites were cruel against their enemies, 7248; in heart they believed in many gods, 7401. The Jews and Israelites were not better than other nations, and in no respect chosen for heaven, although they are called the people of Jehovah, 7439(2); the worship of many gods was implanted in the heart of the Jews more than all other nations, 8301(4); the error that the Jews are again to be chosen, 8301(6); the Jews and Israelites above every other people could rep. holy things, because they worshipped external things as Divine, without an internal, references, 8588(5); in what manner the representative passed from them, first to simple angelic spirits who correspond with the skin, and from these to interior angels, 8588(6). What the kingdom of judges is, and the kingdom of priests, and next the kingdom of kings; and that the Jews were divided into two kingdoms, what this represented, 8770; interior things are veiled with the Israelitish and Jewish nation, when they are only in representatives, and that this was their sanctification, references, 8788, 8806, 8886, 8928(4). 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KADESH sig. truths and contentions about truths, 1678, 1958; the Lord's state when He first instructed Himself in doctrinals, 2497; the affection of interior truth from things rational, 2503.

KEDAR. Arabia, wisdom, princes of Kedar, intelligence, 2830(9); Nebaioth and Kedar sig. those things which are of the spir. church, especially among the Gentiles, 3268(2). Kedar, which is Arabia, was named from the son of Ishmael, 3268 (3). The Arabians and Kedars in the wilderness, those who are not in good, 3268(6).

KEEP, To, when spoken of the Lord sig. His providence, 9304.

KEEPER, sig. one who serves, 372.

KENAN sig. a church less perfect, 507.

KENITE. The Kenite, the Kenizzite, and Kadmonite, rep. falsities to be expelled from the Lord's kingdom, 1867–8.

KESIA. See CASSIA.

Kesitah were coins, sig. truths, 4400.

Keturah rep. Divine truth adjoined to Divine good spiritual, 3234, 3237, 3239–42; the sons of Keturah, the doctrinals and worship of the Lord's spir. kingdom, 3243.

Key. The keys of the kingdom of the heavens, sig. faith in the Lord with those in love to Him and charity to neighbor, Roman Catholic doctrine called a great heresy, Pref. Gen. xxii.; not given to Peter, 3750, 3769(4); they are given to the faith of charity rep. by Peter, 4368(3); key sig. power in truths of faith, 8304; the Catholic doctrine of the keys an infernal heresy, 9410(2); keys sig. power, 9410(3); mentioned, 2356(2).

Kid sig. affections of good, 294; innocence, 430, 10132(2); voluntary things, 2781. He-lambs and she-lambs sig. innocence of the internal or rational man, and kids and she-goats the innocence of the external or natural man, consequently their truths and goods, 3519(3); of goats, truths of domestic good, 3540; innocence of the external man, also a pledge of marriage love, or a pledge of conjunction, 4871, 7840, 9301.

Kidneys or Reins. An operation of heaven into the kidneys was observed, 3884(4). The correspondence of the kidneys, of the ureters, of the bladder, with the Greatest Man, 5377, 5380–6. The quality of those who constitute the peritoneum, when they are infested by those of the kidneys, 5378; they who constitute the kidneys, the ureters, and the bladder, are they who explore and who chastise, 5381–5384; when it is said in the Word that Jehovah searches the reins and the heart, it sig. spir. things, or those which are of truth, and cel. things, or those which are of good, 5385; in the Word chastisement is attributed to the reins, 5385; succenturiate kidneys, or renal capsules, their uses, chaste virgins constitute that province in the Greatest Man, concerning whom, 5391; reins or kidneys sig. truth exploring, purifying, and chastising, 5385, 10032, 10074.

Kill, To. See To Slay, sig. to deny, 429; to kill sig. to deprive truth of self derived life, then man really lives, 3610; thou shalt not kill sig. not take away spiritual life from any one, 8902, references, 9205; to kill, sig. to extinguish charity, 329; not to care for cel. things, 1474, 2554; to bear hatred, 3440; to destroy truth or faith, 6676, 6767; to destroy falsity, 6768; the desire to kill in many soldiers, their hell corresponds to the colon and rectum, 5393; avarice has in it the desire to kill even for a small sum, 4751(2); the slain sig. those in hell who are in evils and falsities, 6767(3).

Kindness. See Grace, Mercy.

Kine sig. truths of the natural. Kine are heifers, 5198–5207.

King. See Kingdom. All kings of Judah and Israel rep. the Lord's kingly function, 1409(4); kings, Gen. xiv., rep. apparent goods and truths, 1661–2; their opponents rep. lusts of evil and persuasions of falsity, 1663–4; kings, kingdoms, people, rep, truths, 1672; the priesthood of the Lord sig. holy good, royalty, holy truth, 1728; the Lord as a King sig. His Divine truth, as a Priest, His Divine good, 2015(10); kings, truths, 2015, 2069, 4575; the law of the king explained, 2567(10); how truths and goods are perverted to favor falsities and evils, 2567(10); king sig. Divine truth as to protection and judgment, references, 10540(7); the king is under the law, 10789–10806; passages cited, 6148(7).

Kingdom. See Heaven. Kingdom of God sig. heaven and the church, man is a kingdom of the Lord, 29(2); the kingdom of the Lord is immense, 1810; kingdom sig. truth of doctrine, in the opposite sense, falsities of doctrine, 2547; why the land was divided into two kingdoms, Israel and Judah, 4292(3); to reign is predicated of truths which are of the understanding, to have dominion is predicated of goods which are of the will, 4691; there are two kingdoms, the cel. and spir., which are the cel. and spir. heavens, 5922(2); the priesthood and royalty were formerly united in one person, 6148(3); why they were separated in the Israelitish church, 6148(5); empires and kingdoms were made on account of the loves of self and the world, 7364; Jehovah shall reign forever, was a customary form of speaking in the ancient churches; it sig. that all things are from the Lord, and that the Lord is God and Lord of heaven and earth, 8331; a kingdom of priests sig. those who are in the good of truth, 8770; in the representative church there was first a kingdom of judges, afterward a kingdom of priests, and lastly a kingdom of kings, what each represents, 8770(2); the kingdom of Judah rep. the cel. kingdom, the kingdom of Israel, the spir. kingdom, 8770(3); the temple rep. the cel. and spir. kingdoms, its two courts rep. the two divisions of that heaven which form the external of each kingdom, 9741(3, 4); the altar rep. the cel. kingdom, the tent of meeting, the spir. kingdom, 10129(2); royalty is exercised according to the laws of the kingdom, 10802–3; conversation with angels concerning two forms of government, that derived from love towards the neighbor, and that derived from the love of self, 10814.

Kir. Syrians from Kir, rep. those in interior knowledges of good and truth, here perverted, 9340(6).

Kiriathaim sig. falsities, 2468(7).

Kiriath-arba which is Hebron, sig. the Lord's church, Kiriath-Arba as to truth, Hebron as to good, 2909, 2981, 4613. See Hebron.

Kiss, To. Kissing sig. unition and conjunction from affection, 3573–4, 3800, 3808, 4215, 4358, 5929, 6260; to kiss calves, sig. to embrace magic, 3574; to kiss on the mouth, to acknowledge and obey, 5312; it sig. simulation, hypocrisy, and deceit, 4215(2); to kiss, adjunction from grace, 5929.

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Kittim rep. rituals, external worship, 1156.

Kneading Trough sig. the enjoyment of lusts in the external natural, 7356, and of affections, 7967.

Knee. To kneel sig. to dispose themselves to what is holy, 3054; knees or thighs sig. what is of marriage love, 3915, 6585; spirits who acted upon the left knee, 4946, 10379(2); to bend the knee sig. worship, the custom of bending the knees before kings was because they rep. Divine truth, 5323; the knees sig. influx and communication of what is spiritual with what is natural, 5328; spirits of Saturn in plane of lower part of knees, 8947, see 6602.

Knife. Why stone knives were used in circumcision, 2046; the knife used for sacrifices sig. truth of faith, it is called a little sword; it was of stone for circumcisions, 2799, 2817, 9088(2); see Sword; the reason why knife is seldom named in the Word, is, because there are wicked spirits which are called knifers, concerning whom, 2799(22); spirits of Saturn seen with little knives when tempted to draw away from faith in the Lord, 8950.

Know, To, Knowledge, (*cognoscere, cognitiones*). See Know (*scire*). Remains are knowledges of faith, 8, 19, called faces of the waters, 19; in the second day distinction made between knowledges of internal man (*cognitiones*), and knowledges (*scientifica*) of the external man, 24; waters and seas sig. knowledges, 27–8; second river in Eden, knowledge, 117; conscience formed from knowledges of truth and good from the Word, 310, 371; knowledges of spir. things regard faith and doctrine, of cel. things regard love and life, 1203; knowledges are cel. and spir. truths, which are so many radiations of light in heaven, 1458; knowledges open the way for seeing cel. and spir. things, 1458(5); implanted in the memory according to the influx of the internal man, 1460; external man is corporeal and sensual, does not receive any thing cel. and spir. unless knowledges are implanted in it, 1461; knowledges from the Word are open from the Lord Himself, 1461; external and internal knowledges are not truths but only receiving vessels, 1469; knowledges which open the internal must be from the Word, 1461, 1469(2); the difference between knowing and believing, knowing is more external, 4319(2); not to know a man, sig. not contaminated by falsity, 2362; not to know, an obscure state, ignorance, 3717; knowledges which contain Divine things and knowledges which do not, 3665; those from the Word do, 3665(5); knowledges are truths of the natural man, they become his own by being confirmed, 5276; to know, when spoken of the Lord, sig. conjunction, 6806(3); knowing is foresight, 6853; they are truths first imbibed, not truths in themselves, but from the Divine things in them, 3676; knowledges are for uses, 6815; to know sig. to understand, to believe, and to perceive, 10155; when it relates to God sig. to foresee and to provide, 5309; God knows sig. He endows with charity, 6806; exterior and interior knowledges, 2973; they are vessels to receive rational things, 3391, 3676(2); man regenerated by means of knowledges, 3502(2), 3508(2), 3701(3), 3726(3), 10376(4); good flows into knowledges, 4096(2); knowledges regard uses and life as their ends, 6815, 7749–50, 7770(2), 9723(3), 10227(16); to know sig. to understand, 10155.

Know, To, Knowledges (*scire, scientia*), knowledge, outward or external knowledge, scientific. See Doctrine, Intelligence, Wisdom, Philosophy, Principle, Word, Rational. The Lord was instructed like another man, 1457, 1461; it is not forbidden to acquire knowledges and by them to confirm the truths of faith, 129; but how wild they are who are desirous to grow wise in the mysteries of faith from things of sense and knowledges, 128–130; the use of external knowledges is for the purpose of serving the internal man, 1486–7; there are two states of man, one from infancy to childhood, the other when he is imbued with knowledges, 1548; the order of influx respecting instruction from knowledges, which are met by things spir. and cel., 1495; by knowledges the external man is conjoined to the internal, which knowledges are implanted in the cel. things of infancy, 1450–1, 1453, 1616; by the senses, learning, and knowledges a way is opened to the internal man, 1563; they who are elevated into heaven are imbued with knowledges, 1802(3); the process of the regeneration of man by knowledges and intellectual truths, 1555; wisdom, intelligence, and knowledge are sons of charity, 1226; it is one thing to know, another to acknowledge, and another to have faith, 896; knowledges are not truths themselves, but the vessels of truth, 1469, 1496; knowledges which have served their use, 1489, 1492, 1499, 1500; are to be destroyed, 1487; knowledges which respect worldly ends, draw man outwards, 1563; knowledges of no use extend themselves to lusts, 1600; they who reason concerning faith, perceive but little, 1385; by things scientific and philosophical no one can comprehend spir. things, 233; those who reason concerning things Divine, are drunken, 1072; from reasoning and outward knowledge come what is evil and falsity, 232–3; they who reason about the things of faith are in doubt and know nothing, 215; those who reason about spirit from things sensual, scientific, and philosophical, 196; they were called serpents, 195; worship from reasonings, 1195; they who reason from the senses and outward knowledge, have little perception, 233, 1385; the intellectual, the rational, and truth of knowledge are distinct, 1904; languages and sciences are of no avail after death, but only the things which man has learned and imbibed by them, 2480; the affections of rational truth and of knowledge, 2503; knowledge rep. by Pharaoh, 1491; the affection of sciences and knowledges excel all other affections belonging to the external man, 1909; the rational is not born of knowledges but of the affections of the knowledges, 1895; are not meant the knowledges taught by the learned, but every knowledge derived from civil life, from doctrine, and from the Word, and imbibed experimentally and by hearing; in the affection of such knowledge the man of the spir. church is, 2718; see RATIONAL; how the rational is born by influx into the affection of knowledges, 2093(2); from the Lord there is influx through the internal rational, and thence into the knowledges of the external man, 1940(2); the rational first conceived makes light of the intellectual, in proportion as man reasons from knowledges, 1911; the rational from things scientific and sensual cannot comprehend Divine truths, exemplified, 2196 (2), 2203, 2209; the knowledges of faith are of no avail unless they have charity, because the former respect the latter as an end, 2049, 2116(3); truths rational and knowledges are like a veil and clothing to spir. truths, 2576; to look behind, and to return back, sig. to have respect to the doctrinals of faith, 2454; it is allowed those who are in the affirmative concerning Divine truths, to enter into things rational and of knowledge as to the doctrinals of faith, but not those who are in the negative, 2568, 2588; how great a desire spirits have to know things, it is their food, how much they are tormented when deprived of the power of knowing what others know, 1973; the reason why the arcana of faith are scientifically expounded, is, because men say that they would believe if they knew it to be so, but they who believe the Word in simplicity, have no need of such expositions, 2094; to know, when predicated of the Lord, sig. to be united, 2826; knowledges, or those things which are of the exterior memory, are most perplexed and shady, 2831(10); he who does not believe except from natural knowledge, believes nothing, 2832; all knowledges which are of the natural man are things of service, 3019–20; see NATURAL; outward knowledge is a vessel of truth, and truth a vessel of good, 3068; by influx truths from the natural man are called forth, are elevated, and implanted in the good of the rational, 3085(2), 3086; all subordination, application, and submission must be from the First of life, or the Lord, that there may be conjunction, 3091; knowledges are the truths of the natural man, 3293; a knowing man is predicated of the affection of truth, 3309; the truths of the natural man are truths of the senses and of knowledge; they succeed in order, 3309, 3310(4); doctrinals are founded on truths of knowledge otherwise no idea of doctrinals can be had, 3310(4); in the learned world, it is debated whether a thing be, and whether it be so, 3428; there are knowledges of external truth which admit things Divine, and there are those which do not admit, 3665(2); see TRUTH; what is to be understood by the learned shining as stars, 3820(4); they who reason whether a thing be, and whether it be so, are in obscurity, and are ignorant of innumerable things, and do not see the first threshold of wisdom, 3833(2, 3); man may know many things by the use of reason respecting the state of life after death, concerning which, 3957(2–5); knowledges respecting spir. good are at this day wanting, and on this account what is said concerning them cannot be comprehended, because influx is into the knowledges appertaining to man, 4136(2); knowledges are the means of growing wise, also the means of becoming insane; by knowledges the rational is cultivated, and is likewise destroyed, 4156(2); they who are in evil can reason about truth and good, and yet be in no enlightenment, because in fatuous light, 4156(3); it is not the part of a wise man to confirm a tenet, but to see clearly whether it be true, 4741(3); that in consulting outward knowledges concerning Divine truths, they who are in the affirmative are confirmed, they who are in the negative are rendered more unsettled, till at length they believe nothing, 4760; the learned believe less than the simple, because they are in the negative, and thus they deprive themselves of interior sight, 4760 (4); the doctrinals of the Ancient Church were doctrinals of charity, and their knowledges and outward knowledges consisted in knowing what the rituals of the church, with other things in the world, rep. and sig., 4844(4); the outward knowledges of the ancients had relation to correspondences, to representations, and significations, 4749, 4964–6; there are outward knowledges at this day of no use, 4966; the interior things of outward knowledges are applications to heavenly things, 4965; every outward knowledge is in the natural man, 4967; outward knowledges are as it were mirrors in which an image of interior things appears, 5201; the things which are in the exterior memory are outward knowledges, and those which are in the interior memory are truths; the former are in the light of the world, the latter in the light of heaven, 5212; the outward knowledges, to which the things of faith and charity can be applied, are all the knowledges about correspondences, representatives, significatives, influx, order, intelligence and wisdom, and the affections and also all truths of inner and outer nature, both visible and invisible because these correspond to spiritual truths, 5213; the knowledges of good are truths, but they do not become truths until they are acknowledged in the understanding and will, 5276; when the natural of man is regenerating, all things are brought together into the outward knowledges there, because these are the ultimates of order, 5373(3); the outward knowledges are the receptacles of good, 5489; every truth of the church has with it ideas derived from outward knowledges, and in the other life this is wont to be shown, 5510; by knowledges man is introduced into the truths of the church, they are like the entrance hall into a house, how the understanding is built up through them, 5580; they who reason from sensual things and are in inverted order, reason with greater sharpness and cunning than others, 5700(2); sensual things, outward knowledges, and truths, are distinct from each other, 5774(2); when conjunction is effected of truth with good in man, incongruous and opposing knowledges are rejected to the side, 5871. Knowledges are ultimates, 5874; from them truths are extracted, and as it were sublimated, 5871–74. The knowledges and truths appertaining to man are arranged in bundles, and conjoined according to the loves by which they were introduced, 5881; the knowledges, which are not acknowledged, are rejected to the last things, thus they are the lowest things, 5886–9. Knowledges are the first things for man to learn, because from them truths are to be drawn, and at length they form a plane into which truths then terminate, 5901; there are knowledges of earthly, corporeal, and worldly things, which are lowest; there are knowledges relating to civil life which are little more interior; knowledges which relate to moral life, which are still more interior; and knowledges relating to the things of the church, which are more interior than all the rest, 5934; the knowledges of the church were the representatives and significatives of rituals, also classifications of the neighbor, 6004(2); interior truths are collated into knowledges and must be together there, that interior things may agree with exterior, for several reasons, concerning which 6004(4), 6023, 6071, 6077; unless truths are insinuated into knowledges, the conjunction of the internal man cannot be effected, 6052(2); the beginning of conjunction is to be derived from the truths of faith, not from knowledges, if from the latter, man is brought into false and negative principles, 6047; commencement is to be made from the doctrinals of the church, next the Word is to be searched to see whether doctrinals be true; otherwise it would come to pass that truth would be truth merely from a man's native soil; afterwards it is allowed to confirm them by knowledges, 6047(2); knowledges are what the internal sight looks at, as the external sight looks at earthly objects; in the midst are those which delight and are agreeable, and those which are at the sides are obscure, 6068, 6084(2); truths and knowledges are distinct from each other, 6077(5); concerning knowledges true and suitable, or darkened by fallacies and unsuitable, 6112. Knowledges are in loves, illustrated by the case of animals, 6323; man would be born into all wisdom, if he were in charity towards his neighbor and in love to the Lord, thus if he were according to his order, 6323(2); those who, in thinking of the truths of faith, do not elevate the thoughts beyond outward knowledges, 6383(2), 6384; a distinction between doctrinals, knowledges, and outward knowledges, 6386; the man of the spiritual church in the other life is infested by knowledges and falsities, thus he is purified so as to be capable of being elevated into heaven, 6639(2); knowledges in the natural are arranged in series and order according to the ruling love, 6690; sensual things are the first plane, then knowledges, on these things intellectual, also the truth and good of faith, 6750, 6751; truths of knowledge in the church are the Word in the sense of the letter, also the significatives and the representatives appertaining to the Jews, 6832; to know sig. foresight, 6853, 6906; knowledges with the evil are evil and falsity, the same with the good are good and truth, 6917; knowledges are the vessels of good and truth, 7770; what is meant by the scientific being entire, or sound, 8005; interior things flow in into knowledges, 8005; knowledges in things spiritual are as bones in the body, 8005; some have placed wisdom in terms and scientifics; scientifics blind, 8628; they are the means of growing wise, and the means of becoming unwise, 8628(2); exemplified by a learned person who had understood nothing of spir. life, 8629; the intellectual calls forth nothing else from the knowledges of memory but what favors the loves and pre-conceived principles, 9349; basins sig. scientifics or knowledges, these are of use as vessels to receive interior things, 9394; knowledges of memory compared to muscles, 9394(5); knowledges are things of memory for the natural man; by knowledges the internal man is opened; they are the means of growing wise and of becoming insane; they are the vessels of truths, and truths the vessels of good; they become such vessels when they become of the life; he who is in good is capable of being elevated above knowledges and sensual things; man carries with him knowledges into the other life, but they are there quiescent, references, 9922(3); knowledges are of the external man serviceable to the internal, when they pass to things internal, they become truths of faith and goods of charity, 9918; worship is from the interior knowledges of the church, which are doctrinals, 9921; knowledges of faith and love, 9945; from the sensual, thus from knowledges from the world, heaven cannot be entered, 10236 (4); knowledges internal and external are things ministering, 10272; what is meant by wisdom, intelligence, knowledge, and work, they follow in order with the good, 10331; with the evil there is no knowledge in the genuine sense, 10331(3). How knowledges are called up from the memory and applied to use, 9723; to know sig. to understand, believe, and perceive, 10155.

Known (*notus*). They who are known to each other find each other in the other life, 1114. Also they who were known from their reputation, 1114. They who are known are instantly present when they are thought about, 1274. I have discoursed with almost all who were known to me, 448, 1636, 1880(2). They who were known in the other life, recollected the actions of the past life, 2486.

Laban worshipped images, 1356(2); rep. the affection of good in the natural man, 3012, 3129–31, 3149, 3160; Laban in Haran, the affection of external or corporeal good; properly collateral good from a common stock, 3612, 3665, 3676, 3778; good rep. by Laban is not genuine, but still is serviceable for introducing genuine truths and goods, 3974, 3982, 3986(5); the middle good, rep. by Laban serves to introduce genuine goods and truths, 3993–5, 4005, 4063, 4075; it is effected by societies of spirits and of angels, 4067(2); Laban, the Aramæan, rep. good in which there is not Divine good and truth, 4112; Laban rep. collateral good, such as is that of the Gentiles who were in the goods of works, 4189, 4206; also the good of the external or natural man, 3129–30, 3160, 3612, 3665, 3691, 3778, 4112, 4189, 4206; to what good it is serviceable, 3974, 3982, 3986, 4063, references, 4395.

Labor, To, Six days sig. combat which precedes and prepares for the heavenly marriage, 8888, 8891, 8893, 9278(3), 10360.

Lace of blue sig. influx into truth of cel. love, 9933; cel. love of truth, references 9897.

Ladder. See Degree. It sig. communication of lowest truths and goods with highest as by steps of a ladder, 3691, 3699; explained in application to truths in regeneration, 3701–5, 3726, 3939(2); the head of the ladder sig. heaven, 3700; Reuben, Simeon, Levi, Judah, rep. an ascent as by a ladder from the earth to Jehovah, same as Jacob's ladder, namely, knowledge, willing truth, charity, the celestial of love, 3882; there are steps or degrees as of a ladder between the intellectual and the sensual, 5114(3), 5144(2)–7.

Lake (*lacus*). Waters gathered together, and lakes sig. knowledges by which intelligence is acquired, 7324.

Lamb, kid, calf sig. three degrees of innocence, 430; lambs and sheep in sacrifices, cel. things, 1361(2), 2276(5), 2906 (9); many particulars concerning lambs, goats, kids, rams, 3519; a lamb sig. innocence, 3994–5, of interior man, 7832; interior innocence, 3519, 7839–40; the good of innocence, 10132; the inmost good of innocence; ram, the interior or middle good of innocence; and a bullock, the external good of innocence, 10132(12); lamb sig. the Lord as to innocence, 3081 (6); the paschal lamb sig. the good of innocence, the inmost good, 7831; lamb, interior, kid or she-goat exterior good of innocence, 7840; blood of the lamb, Divine truth from the Lord, 9127(7); lambs and sheep the good of innocence and charity in spir. man, 9391; lambs sig. innocence, fully explained, 10132–3.

Lame, or Halt. To halt sig. to be in good in which as yet are no genuine truths, except general ones in which genuine truths can be insinuated, and such as do not disagree with genuine truths; thus the lame sig. those who are in good, but not in genuine good by reason of the ignorance of truth, in which good the Gentiles are who live in mutual charity, 4302(1, 4), 6413(2), 9042(2); in opposite sense, those who are in no good, and no truth, 4302(7); there is a difference between halting and being halt, or lame, 4302(8); to halt on the thigh, in the internal historical sense, sig. goods and truths were altogether destroyed, 4314.

Lamech sig. vastation, 406, 409, 427–33, 441, 465–7, 526; two Lamech's 485.

Lamp sig. holy things of love, 716(4); love, 3079(5); lamps with lights, truths which shine from good, 7072; lamps sig. things spir. in which are things cel., the ten virgins, 4638; a candlestick sig. the spir. heaven, candles of lights, faith with the intelligence of truth and the wisdom of good from the Lord alone, 9548(2), 9569–71, 9783; lamps sig. Divine truth, hence intelligence and wisdom, 10201–2.

Land. See Earth, sig. rational and spir. things, 3374.

Language, see Tongue, of Word is the angelic in its lowest form, 3482.

Laodiceans, rep. the church in mere knowledges, 10227(16).

Lap, To, water like a dog, 3242(5).

Lascivious, see Hell and Adulteries, their punishment, 824–9.

Lasha sig. falsities and evils arising from lusts, 1212.

Last. See External. Last or lowest sig. the whole, 1004(2).

Last Judgment. See Judgment.

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Laughter. The origin and essence of laughter is affection either for what is true or false in the rational, 2072, 2216; the affection of truth, 2072, 2083, 2216, 2640; Isaac was hence named, 2072(3). See Isaac; Sarah laughed, sig. affection of rational truth, 2201–7, 2214–16; the nature of laughter, something in it of the merely human, all laughter is from the affection of truth or falsity in the rational, 2216; laughing means being affected by truth, 2640–1, 2658, 3392.

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Likeness (*similitudo*). See Image. The spir. man is an image, the cel. man a likeness, 51, 473, 1013; those in love to Lord, 3691(5), 3739; it was forbidden to make a likeness of those things which are in heaven, in the earth, and in the sea; sig. to make a semblance of those things which are from the Divine, as is done by the deceitful, the hypocrites, and the pretenders, 8870–2.

Line. The line of a void and the plummet of emptiness, sig. the desolation and vastation of truth, 5044(7).

Linen and Things of Linen, with which the angels are clothed, and which Aaron had on when he ministered in the holy place, sig. truth of the exterior natural, 7601(5); linen, external truth, 9959.

Linen, Fine. Vestures of fine linen sig. truths from the Divine, 5319; the reason is because linen is of purest white and lustrous, 5319; fine linen sig. natural truths, silk, spir. truths, 5319(2); fine linen, truth from cel. good, 9469; truth from a cel. origin, 9467(5), 9596, 9744; fine linen, silk, and broidered work sig. truths in the rational and in each natural, 5620(4); fine twined linen sig. truth from a cel. origin, 9596, 9942; thus the intellectual, 9744; fine linen sig. truth of spir. love, 9873(3); linen sig. external or natural truth, 9959(2); linen towel or cloth, sig. truth from the Divine, 10243(3). The truth of the natural in heaven is represented as if woven of the purer threads of linen, their varying appearance, 7601(3); linen garments, truth of the exterior natural, 7601(5).

Linger, To (*tardare*) sig. repugnance, 2410; to doubt, 5613.

Lintel. Posts sig. the truths of the natural, and lintel its goods, 7847, 8989; the posts and lintel have a like signification as the forehead and hands, 7847(2).

Lion. A young lion sig. what is opposite to the innocence and love sig. by calf, 430; those who defend the knowledges of good and truth, 3240(6); a lion with eagle's wings, the first state of the church, 3901(4); lion's whelp, lion sig. the truth of the church, for truth is what fights and conquers, lion's whelp, the first thing of truth, which is affirmation and acknowledgment, 3923(3); twelve lion's, twelve, all, lions, Divine truths fighting and conquering, 5313(15); lion, those who vastate the church, 5828(6), 10050(2); truth in its power, in the opposite sense, falsity in its power, 6367(2); lion's whelp, innocence with strength, 6367; lion, the good of cel. love, and truth thence derived in its power, and in the opposite sense evil, 6367(2); the Lord called a lion from omnipotence, 6367(2); to bow himself, to put himself into power, 6369; an old lion sig. one who is in power from good, a young lion, one who is in power by truth from good, 6369; lion's teeth, falsities destroying truths, 9052(3); lion's whelp, evil in its power, 9391(3), 10236(5).

Lip. The man of the Most Ancient Church did not hold discourse by words, but by the lips and face, 607; lip sig. doctrine, the whole earth one lip sig. one doctrine, 1285–6, 1288, 1321–2, 1327, 7225, 9391(4); concerning spirits from another earth, who spake by changes of the face, especially about the lips, 4799.

Little Child. See Boy and Infant. Little ones, truth, 7724.

Live, To. See Life.

Liver. Those spirits in the province of the liver act gently, 5183. Who correspond to the pancreatic, hepatic, and cystic ducts, 5185; the liver sig. interior purification of the good of the natural man, 10031; external good of innocence, 10031.

Lives, see Life, in the plural sig. what is of the will and what is of the understanding, consequently what is of good, and what is of truth; the reason, 3623.

Living Soul sig. things of the will, 39, 44; affections, 143; things of the understanding, because the man of this church was to be regenerated first as to intellectual things, 670. See Soul.

Locust sig. falsity in the extremes, caterpillar, evil in the extremes, 7643–7705; locust sig. reasonings from fallacies and falsities confirmed by philosophical arguments, 7643(8); ultimate and most general truth, also its pleasantness, 7645(10).

Lodging Place sig. the exterior natural, 5495, 5656; or sensual, 7041.

Logic. See Philosophy. Compared to dust, 3348(2).

Loins. See Thigh. From loins upward, the cel. heaven, downward the spir. heaven, below the loins sig. the natural, 1042(3), 9731, 9828(3), 10005(4); loins sig. the love of good, thighs, the love of truth, 3021(4); loins sig. Divine love, 3021(7); marriage love, hence all cel. and spir. loves, 3021, 4280(2), 4403(2), 4575, 4779, 5050, 9961; the heavenly societies described which correspond with the loins, 5050–1; the loins girded, sig. readiness to receive influx of good and truth from the Lord, and to act from influx, 7863, 9212(8), 9341(6); loins, marriage love, in opposite sense, evil things of that love, 9960, see 5059–60; right loin and thigh, inmost good of the cel. heaven, 10075.

LONGITUDINAL SINUS. Some of the inhabitants of Mars refer to it, 7744.

LOOK sig. to think, 2245; look not behind thee, sig. he should not look to doctrinals, 2417, that is of faith separate from charity, 2417(2); looked back sig. truth turned itself away from good, 2454, and to regard doctrinals, 2454; look forward, to do, to understand, apperceive, references, 5286.

LOOPS sig. conjunction, 9605, 9608–10.

LORD. See also GOD and JEHOVAH. The Lord is called Lord, and is held and acknowledged for the Father in heaven, because ONE and THE SAME, 14, 15, 1729; wisdom and intelligence are of the Lord alone, 109, 112, 121, 124. The Lord alone is the life and the living, 290; salvation was effected by the Lord's coming, 637; all live from the Lord, 681; the universal heaven has reference to the Lord, 551–2; the Lord is the Only Man, the all of His kingdom and church, 768(3); when it is said in the Word the Lord turns His face toward or away from anyone, it sig. man turns toward or away from the Lord, 1054; with the Lord alone there is correspondence of the body with the Divine, 1414; the Lord alone has cel. seed, 1438; he who is not in the Lord's love, is not in His life, thus not an heir, 1799, 1803; some are more remote from the Lord, some nearer to Him, 1799(2), 1802; the presence of the Lord with man is in his charity, 904(2); the fruit of faith is charity, charity is love, and love is the Lord, 1873; the Lord is called the seed of the woman, 256; they who have the faith of charity directed to the Lord, have the heavenly kingdom, 1608; the Lord appears to every one according to his quality, 1861(15); the Lord appears to the cel. angels as a Sun, but to the spir. as a Moon, 1529–31, 1838; He appears to the evil as darkness, and a consuming fire, 1838; there is parallelism and correspondence between the Lord and man as to things celestial, 1831, but not as to things spiritual, 1832; what the priestly kingdom of the Lord is, and what the regal, 1728; the Lord has all power in the heavens and in the earths, 1607; He had power from eternity as to the Divine, 1607(2); the Lord has nothing of power from evil and falsity, but only from Himself, because from good and truth, 1749, 1755; the Lord rules all things, from permission, from sufferance, from indulgence, from good pleasure, and from will, 1755; everything good and true is from the Lord, 1614; marriage love is from the mercy of the Lord towards the whole human race, 686; the Lord looks at all from mercy, 223; to repent, when spoken of the Lord, sig. to pity, 587–8; the good are at the right hand of the Lord, the evil at the left, 1276, so around man and angel, 1274, 1277; the Lord is never angry, still less does He curse and slay, how those expressions are to be understood, 245, 592, 1093, 1874; neither does He lead into temptation, 1875; He never sends anyone to hell, 696, 1683; He withholds man from evil, if not, man would of himself plunge into hell, 789; evil spirits attribute to the Lord the evil of punishment, but the Lord never punishes, 592; He subdues evil and hell with man, 987(3); by birth from a virgin He had infirmities like other men, by conception from the Divine He was Divine, 1414; He was the Perfect Man and the Only Man, 1414. The Lord is the All in all, how to be understood, 1416. The Lord's progress in glorification described, 1616(3); it was known to the sons of the Most Ancient Church that the Lord would come, 1123; the worst sort of them knew that the Lord would come; they rep. Him as an old man and bearded, 1124; the Lord liberated the world from the antediluvians, 1266; the dreadful fantasies of the antediluvians against the Lord, 1268, 1270; the hereditary of the Lord from Jehovah was Divine, from the mother evil, 1414, 1444; the first state of the Lord in which He attained to the cel. things of love, 1438; He fought against the hereditary evil from the mother; but He had no actual evil, 1444, 1573(3); the Lord was instructed as another man from the Word, 1457, 1461; the Lord endured the most grievous temptations, and more than all other men, 1663(2), 1668(2), 1787(2); the Lord was engaged in combat from first childhood to the last hour of life, 1690; the temptations of the Lord were attended with despair concerning the end, 1787; when He combated was attended by angels, to whom He gave power, 1752; He fought from love towards the whole human race, and indeed against the love of self and of the world, 1690(2), 1691(6), 1789, 1812, 1820; the state of the Lord's humiliation, 1785; His perception, 1442, 1791; the Lord knew all things appertaining to Himself, what they were, of what quality, and whence, 1701; the quality of the influx of the internal man through the interior into the external with the Lord, 1707; His internal man was Jehovah; the interior and external was also made Jehovah by temptations and victories, 1725–29(2), 1733(2); the Lord's internal man was Jehovah, because conceived of Jehovah, 1815(2); the Lord is Jehovah is manifest from the Word, 1736; the Lord by union, as to the external man, was also made Jehovah and the life, which is glorification, 1603 (2); the Lord's life from boyhood rep. in Gen. xiii., 1542; the Lord had all power, 1607; union was effected by temptations and victories, 1607(3); the Lord by knowledges was united to things cel., 1616(4); by His own proper power He united the Divine to the Human, 1616(5); He implanted knowledges in the cel. things of infancy, 1616(5); He advanced successively to union with Jehovah, 1864; so far as the Lord was united to Jehovah, so far He discoursed with Jehovah as with Himself, in every other case as with another, 1745(2); Jehovah appeared to the Lord as absent in temptations, 1815(2); the Lord was made justice as to the Human Essence from His own proper power, 1813; this was predicted by the prophets, 1813(3); the Lord alone rose again as to the body, 1729(2); unless the Lord had come into the world, and by temptations admitted into Himself, had overcome and subdued the hells and glorified His Human, all things would have perished, it is sufficient to know and believe this, 1676; some after death were immediately taken up into heaven and accepted by the Lord, 319; all are present under the Lord's view, 1274, 1277; the internal rational of the Lord and the external. See INTERNAL, RATIONAL, and EXTERNAL. The Lord is the only Man; men are so called from the Lord, 1894; what the interior of the Lord is, 1926; the internal of the Lord was Jehovah, to which He united the Human, 1999(5), 2004(3), 2005, 2018, 2025(4). Jehovah was in all and singular things of the Lord inmostly, 1902; Jehovah was His soul, 1921(3); the Lord rules the universe from the Divine itself, from the Divine Human, and from the Holy proceeding, 2288; the Lord rules all things from will, from good pleasure, from indulgence, and from permission, 2447; the Lord is one with the Father; the universal heaven is His; from Him is all innocence, peace, love, charity, mercy, marriage love, all good and truth; Moses and the prophets, and every ceremony of the Jewish Church relate to Him, 2751; the Lord is called the Father, 2005; in the Lord there is a Trine, the Divine itself, the Human, and the Proceeding; this Trine is one, 2149, 2156, 2329, 2447(6); the Trine in the Lord is Jehovah, 2156, 2329; the Lord even as to the Human has life in Himself, 2658(2); the learned were explored, what idea they had of one God, and it was found they could not but have an idea of three, and that hence the Jews said that Christians worship three gods, 2329(6); the state of humiliation and the state of glorification of the Lord; that in the former state the Lord discoursed with Jehovah as with another, in the latter as with Himself, 1999(2); the Divine Human, and the Holy proceeding of the Lord, also the good of charity ought not to be violated; who they are who violate, 2359; mention is made of several persons in the Word, by whom the Lord is sig. in one comprehensive idea, 2535, 2580; the Lord, like men, was in ignorance in infancy, He successively dispersed the shade and emerged into wisdom by His own proper power, 2523(2), 2632; the Divine rational of the Lord was and existed from the union of the spir. Divine with the cel. Divine, 2625(4); the Lord made His rational successively Divine, 2632. Three arcana; the Divine Human sprung forth from the Divine itself; it was not only conceived of Jehovah, but also born; the Divine Human is the name of Jehovah, 2628; unition was not effected at once, but successively, 2033; Jehovah, or the infinite *Esse*, could not appear to man, except by the Human, thus that it was the Lord who was seen of old time; Jehovah cannot flow in except by the Human Essence of the Lord, 1676 (3), 1990(2), 2016(2), 2025(5); this was the cause of the Lord's coming into the world, 1676(2), 1990(3), 2016(2), 2025(5); the Lord from His own proper power united the Human Essence to the Divine, 1921(2), 2025(5); and was thus made justice, 2025(5); the Lord by His own proper power made Divine both the rational, the sensual, and the corporeal, wherefore He alone rose again with His body, 2083; He put off all the human received from the mother, so that at length He was not her son, 2159, 2574(2), 2649 (2). What is meant by the Lord being called the Son of God and the Son of Man, 2159(2); unition was reciprocal of the Divine Essence with the Human, and of the Human with the Divine, 2004; the Lord acquired to Himself wisdom and intelligence by continual revelations from the Divine, or from the Divine love, 2500 (2); He had infinite wisdom, because in the Divine love, 2500(3); love towards the universal human race was the Lord's life when He was in the world, 2253; He arranged all things appertaining to Himself into a cel. form, 1928(2); they within the church, who are in the good of charity, acknowledge the Lord's Divine Human; but not they who are not in the good of charity, 2326, 2354; there is a union of the Lord's Divine with the Human, but that of the Lord with man is conjunction, 2021; in the union of His Human Essence

with the Divine, the Lord had respect to the conjunction of Himself with the human race, 2034(2); the conjunction of the Lord with man is in his impurity, 2053; the Lord's love transcends all human understanding, its nature shown by the love of the angels, 2077(2); they who are in external worship could not have been saved unless the Lord had come into the world, 2457; the Lord came into the world that He might save the spiritual, 2661(2), 2716; the obscurity of the spiritual has enlightenment from the Divine Human of the Lord, 2716; in a state of humiliation the Lord interceded, but in a state of glorification He shows mercy, 2250; the Lord is called a servant, when He was in the Human in a state of humiliation, 2159; why the unition of the Divine Essence of the Lord, and His perception and thought, are so much treated of in the internal sense, 2249; why the internal sense of the Word treats of the whole life of the Lord in the world, 2523; the Lord is the Word or doctrine, 2533(3); the Lord is good itself and truth itself, 2011; from the Lord is all good and all truth, 2016; the Lord as a King rep. Divine truth, as Priest, Divine good, 2015(10); the Lord rules the universe, as well heaven as the things which thence depend, 2026(2)–7. His love transcends all human understanding, 2077(2), 2500(3); heavenly love from the Lord flows in, but is impeded by the loves of self and of the world, 2041(2); from Him all life flows in through the internals with men, also with spirits and angels, 1954; good and truth from the Lord so far flow in, as evil and falsity are removed, 2411(2); all order and all the laws of order are from the Lord, 2447(2); the Lord is present with all, even in hell, but the presence is according to reception, 2706; the Lord thought from the Divine, thus from Himself, otherwise than other men, 1904(4), 1914(2), 1935; the Lord had perception of all things, above all human perception, 1919; it may appear surprising that to believe in the Lord is to be saved, or that faith in the Lord is saving, but faith cannot be given except in its life, which is love and charity, 2343(3), 2349(2); in the Holy Supper, by body is signified the Divine Human and the Holy Proceeding of the Lord, that is, love itself, 2343; men are withheld of the Lord from evil by a mighty power, 2406(2); when the Lord speaks through the angels, they know no otherwise than that they are the Lord, 1925; judgment appertains to the Divine Human, and the Holy proceeding of the Lord, 2319–21; the Lord never judges any one, except from good, He judges no one to hell, 2335(3); the Lord destroys no one, although in the literal sense of the Word it is so said, 2395; evils are attributed to the Lord by the sense of the letter, but they are done from permission, 2447(2); the Lord, in the supreme sense, is the neighbor, and others so much as they have of the Lord in them, 2425(3); the gentiles in the other life, who have been in charity, acknowledge the Lord. See NATIONS; why the Lord questions man, when He knows all things, 1931, 2693; the purpose of the Lord's coming was that the Divine good might be conjoined with truths of reason and outer knowledge, and that man might thus be saved, 2554; the passion of the cross was the last of the Lord's temptations, by which He fully united the Human to the Divine; the general belief is, that the Lord suffered for the human race, and thereby took away their sins, but it is not so, since the passion of the cross was the last of temptation by which He fully united the Human to the Divine, and the Divine to the Human, and thus by that union they may be saved, 2776(2); the Lord induced on Himself various states when He underwent temptations, concerning which, 2786, 2795; the Divine of the Lord, could not be tempted, 2795(2); the Divine Human was not only conceived, but also born from Jehovah, that is, from the Lord Himself, 2803(3); in the Lord there is a Divine marriage of truth and good, from which comes the heavenly marriage, 2803; the Lord, as to the Divine Human, from eternity was truth itself, and the same after He was born into the world, 2803(3), 3195(3); the Lord as to good could not be tempted, but as to truth; the reason, 2813; Truth Divine is the Son of Man, He underwent temptations, 2813(2); Truth Divine itself is above all temptation, and thus that the Truth Divine in the Human Divine of the Lord, which underwent temptations, is truth rational, 2814; what Divine Truth is, and what Truth Divine, 2814; the Divine Human of the Lord is the all of worship and the all of doctrine, 2811; Truth Divine is what was scourged and crucified by the Jews, 2813(2); the Lord admitted temptations into Himself, and prepared Himself for them, 2816; it was known to the ancients that the Lord would come into the world, and would suffer death, hence it was that they sacrificed their sons, 2818; none are saved by the Father looking upon the Son, but by the union of the Divine with the Human in the Lord, 2854; the Lord is doctrine itself, because He is the Word, 2859; heavenly freedom is from the Lord, and consists in being led of the Lord; see FREEDOM; all life is from the Lord, 2886–9; all good and all truth are from the Lord alone, 2882–3, 2891–2; by the Word in John i. 1–14, which was with God, and God was the Word, is sig. the Lord as to the Di-

vine Human, thus truth, likewise all revelation, and thus the Word, 2894; the Lord spake by representatives and significatives, because from the Divine itself, 2900; all good and truth are from the Lord, 2904(2); so far as man believes that all good and truth are from the Lord, so far he is in His kingdom, 2904(3); the Lord in the Old Testament is the same as Jehovah Zebaoth, or as Jehovah; the Lord in the New Testament is the same as Jehovah, the reason why He is not named Jehovah there, is, because it would not have been believed that He was Jehovah, 2921; Lord Jehovih is used in the Word when the aid of omnipotence is sought, 2921(3); the first state of those who are reforming and regenerating is, that they suppose good and truth to be from themselves, when they are regenerated they believe good and truth to be from the Lord, in which perception are all the angels, 2946, 2960, 2974; there is only one life which is that of the Lord, 3001; all things in nature rep. the Lord's kingdom. See REPRESENTATIONS. What is sig. by the two names of the Lord, Jesus Christ, 3004–3011. See CHRIST. The Lord willed to make His rational Divine, namely, as to good by an influx from His own Divine by an internal way, and also as to truth by influx by an external way, 3030(3); in the sense of the letter a distinction is made between Jehovah and the Lord, but that they are one in the internal sense; the reason, 3035; the Lord expelled the evil and the falsity which He had hereditarily from the mother, 3036; the Divine Human of the Lord is what flows in into heaven, 3038; the process of the regeneration of man is represented by this, that the Lord made His Human Divine, 3043(3); the Divine Human was from eternity and before the Lord was born; it was Jehovah in heaven, thus clothed with the Human; afterwards when He was born a man, it was made an essence by itself, 3061(3); the regeneration of man is an image of the glorification of the Lord; a comparison, 3138(2); the Lord made His rational Divine, both as to good and as to truth, by His own proper power, this in an ordinary way, 3141(2); the Divine Human came forth from the Divine good, and was born of the Divine truth; hence came the Divine good rational of the Lord, to which good, Divine truth from the Human was conjoined, 3194, 3210(2); there is light in heaven more brilliant than light on the earth, the former light is from the Lord, 3195(2); the Lord is light, 3195(3); He was willing to be born a man, that He might also be light to those who are in thick darkness, namely, who have removed themselves so far from good and truth, 3195(3); the holy of holies in the tabernacle and in the temple rep. the Divine Human of the Lord, its quality was rep. by the things which were therein, 3210(2); between the good of the Lord's rational and the truth called forth from the natural, and made Divine, there is not a marriage, but a covenant resembling a marriage covenant; but the union of the Divine Essence with the Human, and of the Human with the Divine, is a marriage, 3211; he who is in worldly and corporeal loves cannot believe that the Human of the Lord was made Divine, 3212(2); the quality of the Lord's Divine Human appeared when He was transfigured, 3212; the Lord appears to every one according to the quality of him who receives, 3235(2); the spiritual disagree concerning what is most essential, namely, concerning the Divine Human and Holy proceeding of the Lord, how much more concerning other points, 3241(3); the supreme sense of the Word relates to the Lord, the respective sense to His kingdom, 3245; the Divine natural in the Lord was produced from the Divine good of the rational by Divine truth there, 3283; the Lord is rep. by Jacob and Israel; He is the God of Jacob, and the holy one of Israel, 3305(7); the Lord by temptations made all things appertaining to Himself Divine, even the vessels recipient of truth, 3318(5); the Divine love of the Lord is cel. and spir., but this distinction is in respect to those who receive, 3325(7); when obeying, or hearkening to the voice of Jehovah is predicated of the Lord, it sig. the union of the Divine essence with the Human by temptations, 3381; when to observe ordinances, precepts, statutes, laws, is predicated of the Lord, it sig. His uniting the Divine essence to the Human by continual temptations from Himself, 3382(2); the Lord had all things from Himself, 3382(2); the Lord is the Word in the supreme sense, in the internal sense, and in the literal sense, 3393; why the Lord came into the world in the fulness of time, that is, in the consummation of the age, or when there was not any good remaining, not even natural good, 3398(4); the Lord, in the supreme sense, is the neighbor, hence good is neighbor with a difference, 3419(3); Abraham, Israel, Jacob, David, called servant, sig. the Divine Human of the Lord, because it serves as a medium of access to the Divine itself, and by it mankind have salvation, 3441; the natural domestic good appertaining to the Lord, after it had served for a medium, was rejected, 3518; to be lord over, sig. dominion, 3582; evils are predicated of the Lord, as hatred, anger, wrath, fury, when yet the contrary is the fact, 3605(3), 3607, 3614(6); the Lord's perception from Divine good, and His perception

from Divine truth, 3619; heaven corresponds to the Lord: man as to all and single things corresponds to heaven; hence heaven is the Greatest Man, 3624–49. See MAN. The Lord, in the supreme sense, is the Greatest Man, He came into the world that He might make the Human Divine, that all things may have reference to Himself, 3637; they who are in heaven are in the Lord, yea, in His body, 3637–8; the Lord is the Sun of heaven; hence is light in which is intelligence, and heat in which is love; hence are correspondences, 3636, 3643; the Lord is a common centre, every one in heaven is a centre of all influxes in a heavenly form, 3633, 3641; the Lord also rules the hells, 3642; the Lord was distinguished by various names in the Ancient Church, and afterwards they worshipped every one as a separate god, 3667; man is so created that the Divine things of the Lord may descend through him even to the ultimates of nature, and from the ultimates of nature may ascend to the Lord, 3702; the Lord is the Last and the First, 3702; the Lord is Divine good, and from this the Divine truth, thus in the Lord there is nothing but Divine good, but from the Lord Divine truth, 3704(2), 3712(2), 4577; the Divine, which is Divine good, is what is called Father in the Word, and Divine truth what is called Son, 3704(2); in the Lord is the whole Trine, 3704(6); He is one with the Father, 3704(8); He is God from eternity, 3704(12); He rules the universe, 3704(15); He is the Word, also Divine doctrine in a threefold sense, the supreme, the internal, and the literal, 3712(2); the unition of the Lord with Jehovah is not such as exists between two; it is a real unition into one, so that they are not two but altogether one, 3737; how the case is with the influx of the Lord's life, 3741–3. See LIFE; the coming of the Son or Man is the presence of the Lord in every one, 3900(9); in the Lord is what is infinite, thus *Esse*, but from the Lord, yet not in the Lord, is what is eternal, thus *Existere*, 3938(2); the Divine spir. or Divine truth is not in the Lord but proceeds from the Lord, 3969(16); Divine truth is the spirit of truth spoken of in John, 3969(17); as often as the Lord comes into the world, so often the church has been vastated, and a new church established, which is effected by manifest appearings, by inspirations, and by the Word, once in person, 4060(5); the Lord made the Human Divine, by means, but did not take anything from it, 4065; the Lord had also societies of angels attendant upon Him, because He willed that all things should be done according to order, yet He took nothing from them, but from the Divine, 4075; Divine truth from eternity flowed in by or through heaven into the human race, but inasmuch as this was not sufficient when man removed himself from the good of love, therefore the Lord then came into the world, and made the Human Divine, that Divine truth might proceed from the Divine Human itself, and thus might save the man who would receive it in good, 4180(5); the presence of the Lord with all is according to reception, 4198; truths are not various in the Lord, but appear various according to reception, 4206(2); there is no conjunction with the Lord's supreme Divine, but with His Divine Human, because an idea may be had of the Divine Human, but none concerning the Divine itself, 4211(2); conjunction is given with the Lord's Divine rational and amongst the gentiles with His Divine natural and Divine sensual, 4211; the state of the Lord's Divine when He made the Human Divine, does not fall into the apprehension of any one, not even of the angels, except by appearances and representatives of the regeneration of man, 4237; he who does not love His truth, or is not affected by it, cares nothing for it, 4274; the Lord, by temptations admitted into Himself, subdued all the hells, and reduced all things into order, and made the Human in Himself Divine, 4287(2); the Lord admitted into Himself temptations from the angels, 4295(2); all life is from the Lord, 4318–9, 4321; from the Lord's love towards the universal human race, that life appears in every one as his own, 4320; the Lord appears as a sun at a middle altitude above the plane of heaven, 4321; all things exist and subsist from what is prior to themselves, thus from the first, or the Lord, consequently by or through the spir. world from the Lord, 4523–4; the Lord altogether expelled, cast out, and removed hereditary evil from Himself, this is not the case with man, 4564(4); the Lord advanced from the outermost things of order to interior things by a regular progression, when He made the Human Divine, 4585(2); the Lord alone was born a spiritual cel. man, 4592(3)–4(2); the natural good of the Lord, which was Divine to Him from nativity, 4641, is represented by Esau, 4641; the Lord had Divine good from birth or conception, this was His soul, it was invested exteriorly with what was taken from the mother in which was hereditary evil, 4641; the Divine good of the Lord does not fall under the view of the understanding, but flows in generally, 4642(2); Aristotle concerning the Lord, 4658; the Most Ancient Church could not adore the infinite Being, but the infinite Existing, because the latter they perceived as a Divine Man; the Lord came that He might be made the infinite Existing in

which is the infinite Being, 4687(2); the supreme among the doctrinals of the church is that the Human of the Lord is Divine, 4687(3); in the church at this day the Divine Human of the Lord is not acknowledged, 4689(2); the Ancient Church acknowledged the Lord, and then called Him Jehovah, 4692(2); the Christian Church does not do this, the reason, 4692 (4); the Divine itself cannot be communicated to angels, spirit, or man, except by the Divine Human of the Lord, 4724; they acknowledge the Divine alone separate from the Divine Human, who are in the life of faith separate from charity, 4724, 4731(2); the Divine love itself made the Human of the Lord Divine, as heavenly loves make man new; it is as the soul which forms the body to an image of itself, and as the end in respect to the cause, and the cause in regard to the effect, 4727(2); mankind are of such a quality, that they worship that of which they have some idea and in which there is the Divine, the Lord for this reason came into the world, 4733; a distinction between the Divine and Human of the Lord was made in a council, that the papal power might subsist; from experience, 4738(3); the church is none, where it is not acknowledged in life and doctrine that the Human of the Lord is Divine, or that the Lord is one with the Father, 4766(2); the Lord was born as another man as to those things which are from the mother, but He was Divine from the Father, 4963(3); the Lord's internal man, 4963(3); the name Lord and Jehovah are used in the Word where good is treated of, the names God and King where truth is treated of, 4973(2); the Lord made the Human Divine in Himself from His own proper power, references, 5005, 5045; the inmost of the Lord in the world was Divine, but the clothings, or exteriors, made the Human from the mother, in which was hereditary evil, 5041; if any one saw the Lord, he would adore Him from externals, not from internals, but it is otherwise with those who from internals are affected with truths and do goods, 5066–7; the Lord made the body itself in Himself Divine; He alone rose again with the body also, 5078(2); the Lord is the cel. itself and the spir. itself, or good and truth, 5110(2); the Lord is a Divine Man, who was from eternity, or Jehovah, as He is in heaven; He took upon Him the Human that men might have an idea of the Divine, 5110 (3); in the Lord the voluntary from conception was Divine, but the voluntary by birth from the mother was evil, wherefore it was rejected, and in its place a new one was procured by the intellectual, thus from His own proper power, 5157 (3); Christians in the other life say there is one God, but think three; it is otherwise with the gentiles who adore the only Lord, for they say that the supreme God must needs manifest Himself as Man, they cannot think otherwise of God than as of a Divine Man, 5256; what proceeds immediately from the Divine itself, cannot be comprehended, but only what proceeds from the Divine Human of the Lord, 5321(2); the most ancient people and the ancient acknowledged no other by Jehovah than the Lord, 5663(2); and indeed Him as to the Divine Human, because they could not be conjoined in thought and affection to any other than the Divine Human, 5663(3); the Lord never removes Himself from man in his regeneration; evils are what cause the appearance of removals, 5696; in the Lord there is Divine good, and from the Lord proceeds Divine truth, illustrated by the case of the sun, 5704(2); the Lord requires humiliation and adoration, not for the sake of Himself, but for the sake of man, because he is then in a state of receiving truth, 5957; evil is attributed to the Lord, when yet it is from man himself, 2447(5); nothing exists from itself, but from what is prior to itself, thus all and single things from the Lord, 6056; it is a fallacy to suppose that the Lord is angry and does evil, when man himself does it, the manner of which is explained, 6071(2); the Lord wills to have the whole man; he should not be partly his own and partly the Lord's, the reason, 6138(2); in the hells they are against the Lord, but they are willing to hear mention made of the Father the Creator of the universe, a proof that the Lord governs heaven, 6197(2); angels know that all good and truth is from the Lord, all things flow in, but the evil are altogether unwilling to know this, 6193(2); the Divine Human of the Lord from eternity was Jehovah passing through heaven, when He spake the Word, 6280; the natural must needs be regenerated, that there may be influx through the internal from the Lord; the internal is otherwise closed, 6299(2); before the coming of the Lord there was a Divine transflux through the cel. kingdom, then the inhabitants of that kingdom had power, 6371(2)–2; at the time of His coming, this Human Divine ceased, 6371(2); but whereas it was weak, and hence things became disorderly, therefore the Lord came into the world, 6373(2); they who are of the external church do not elevate the thoughts higher than to the Divine natural, but they who are of the internal church elevate them higher, 6380; before the coming of the Lord the spir. kingdom was not separated from the cel., 6372; they who are regenerated, are elevated from things sensual, 6183; before man is regenerated,

he looks at good from truth, but when he is regenerated, he looks at truth from good, 6247; external things are obscure in respect to things internal, because they are common or general; they are clear when they are reduced to compliance and correspondence with things interior, and when man can be elevated towards things interior, which is effected by regeneration, 6454; the influx of the Lord mediately through heaven, and immediately from Himself. See INFLUX. The providence of the Lord in things most particular. See PROVIDENCE. The influx of life from the Lord. See LIFE. All in heaven acknowledge the Lord, but all in hell are against the Lord, yet they acknowledge a Supreme Being, 6475; the Lord is Father when man becomes competent to judge for himself, and the natural father is no longer a father as before, 6492; there must be influx from the internal into the good of the spir. church, otherwise its good is not good, 6499(2); when man is regenerated, a change takes place, in this case truth becomes good, and ascends above things external and knowledges, 6507; so long as truth alone predominates, and not good, the natural is not subdued, but it is subdued when good has the dominion; concerning which subjugation, and the token of its taking place, 6567; the Lord draws the man of the church continually towards things interior and into heaven, thus nearer to Himself, this is from love towards the human race; He wills to have them with Himself, 6645(2); the inhabitants of all the earths, if not idolaters, adore the Divine under a human form, thus the Lord; they know that they cannot otherwise be conjoined to the Divine, 6700; the process of regeneration; the first state when good does not appear; the second when it manifests itself, 6717; with Christians the relationship of neighbor must be derived from the Lord, thus good from the Lord is the neighbor, 6706, 6711; see NEIGHBOR. In the Lord the inmost of life was Jehovah; the Lord from that made His Human Divine, thus from His own proper power, 6716(2). The Lord made Himself the Divine truth, when in the world, 6716(3); man who is regenerating is let into evils and falsities as to the external, whilst the Lord acts and arranges by internal influx, 6724(2); regeneration proceeds in spir. things in like manner as in worldly things during his growth in the world, 6751; they who are regenerating advance successively into the knowledges of good and truth, 6766(2); see REGENERATION; the Lord appears to every one according to his quality, 6832; the angels are veiled with a thin and suitable cloud, lest they should be hurt by Divine influx, 6849; unless the Human of the Lord were Divine it could not in any wise be united to the Divine itself, on account of the ardor of infinite love, which otherwise would consume, 6849(5); the Lord was the God of the Ancient Church, 6846; the Lord, when He was in the world first made the Human in Himself Divine truth, or the Divine law, afterwards Divine good, 6864; the Human of the Lord was made Divine from Divine love, 6872(2); the ancients, when they thought about God, thought of the Lord as to the Divine Human, so likewise the angels, 6876(2); the Divine truth proceeding from the Lord cannot be heard or perceived by any one, until it has passed the heavens, and then it is called the Holy Spirit, 6982, 6985; all the Trine is in the Lord; the Holy Spirit is the Divine truth proceeding from the Lord, 6993; all truth likewise, which is uttered, is from the Lord, not only mediately, but also immediately, 7004(2); to the Lord is also attributed evil, the reason, 6997; the conjunction of truth immediately proceeding from the Lord with truth mediately proceeding, 7055–6. See INFLUX. The Divine in the Lord, appeared as it were absent so far as He was in the Human derived from the mother, and so far present as He was in the Human glorified or made Divine, 7058(3); the Lord successively glorified Himself, when He was an infant, and when He grew in intelligence and wisdom; He first made Himself truth from the Divine, afterwards Divine truth, lastly Divine good, 7014; the Lord never opposes any one, but it so appears, when man or spirit opposes himself to the Divine, 7042; the Lord is the Sun of heaven from which is love and faith, as from the sun of the world there is heat and light, 7083. See CHARITY. The Lord is the Lord of heaven, 7086; He appeared in the Sun of heaven to the spirits of Mercury, to the spirits of Jupiter, and to those who had seen Him in this earth, 7173; in Him there is a Trine, the Father in Him, the Holy Spirit from Him, 7182; He is the only God, 7209; the Divine Human of the Lord is the all in heaven, because the angels cannot think of the Divine itself, 7211; they who are in heaven, are in the Lord's life, 7211; the Divine truth immediately proceeding from the Lord, and successive truths, do not affect heaven, but they are as radiant belts of flame which encompass the Sun, which is the Lord, 7270(2). The Lord when He was in the world, made His Human Divine truth, then He called the Divine good, Father, 7499; afterwards He made Himself Divine good, and then Divine truth proceeded from His Divine Human, 7499; Jehovah, or the Lord, extolling His power in the Word is not for the sake of Himself, but for the sake of the human race, that they may be in

blessedness, and may thus receive life and happiness, 7550; from the Lord there is nothing but good; the evil and the hells bring evil upon themselves, by turning the Lord's good into evil, 7710, 7926(2); the good from the Lord's presence are in good, and the evil are still in evil, 7989; the Divine itself spake by Divine truth, which was the Lord in the world, and afterwards it proceeded from the Lord, 8127; Divine good is in the Lord, and Divine truth from the Lord, 8241; the Lord as to the Divine Human was called servant, because He served and ministered, 8241; they who are in falsities from evil are cast into the hells from the Lord's presence only, 8137(3), 8265; the Lord is the only Man; men are only so far men as they are images, that is, as they are in good, 8547; our Lord is the only Lord with the inhabitants of Jupiter, 8541–8547. See JUPITER. How the Lord turns evil into good, represented, 8631; from the Lord there is nothing evil, nor even harsh, 8632; the Lord, when He was in the world, was Divine truth, but when glorified was Divine good; from which considerations many arcana may be known respecting what the Lord spake concerning Himself and the Father, 8724; the Divine of the Lord in itself is far above His Divine in heaven, 8760(2); the Lord appears to every one according to his quality, 8819; the Lord as to the Divine Human is meant by Jehovah, because the Divine cannot otherwise be approached, 8864; the Lord as to the Divine Human reigns universally in all things of heaven and in all things of the world, 8864–5; they who are in evil, in no case acknowledge the Divine Human of the Lord; they can indeed understand that it is so, but they cannot believe, 8878; everything existing is from something prior to itself, thus from the first, and at length from the supreme, thus from the Lord, 9128(3); evils and falsities are not from what is superior, but from what is inferior, thus not from the Lord, but from the world, 9128(3); in the Lord was rep. the state of the church at the time when He was crucified; what was represented on this occasion by blood; what by water, 9127(6); the divided garments, sig. total dissipation of truths, 9093; what by the crown of thorns, 9144(10); the Lord is called Lord from Divine good, but God, King and Master, sig. the Lord as to Divine truth, 9167(2); the Lord is Jehovah; the Divine which He called Father is the Divine good in Himself, He is the only God, references, 9194; they who are good acknowledge the Lord, but not they who are in evil, although they are in truths, 9193(3); the Lord is better accepted out of the church than within it, 9198(2) The Lord was Divine truth when in the world, 9199(3); He was made Divine good when He was glorified and departed out of the world, 9199(3); references on the subject that the Lord made His Human Divine, 9315(5); He expelled all the human which was from the mother, 9315(5); the angels think of the Trine differently from men, because they think that the Lord is the sole and only God, which is illustrated by there being three things which make one in an angel, 9303; the Lord was and is Jehovah in a Human form, 9315; from Divine good proceeds Divine truth, as from the sun the light of the universe, 9199(5); the Lord dwells in His own, thus in what is Divine, in man and angel, and not in the proprium of any one, 9338(6); the Lord was willing to be born on our earth, which was done for the sake of the Word, 9350–62. See the WORD. They acknowledge the Lord in another life, who have worshipped God under a human form, 9359; they who acknowledge the incomprehensible, acknowledge no God, 9356; the spirits of other earths rejoice when they hear that the Lord is actually Man, 9361; Divine truth proceeds from the Divine Human of the Lord, 9398–9; to see God sig. presence in the Word, 9405, 9411; the Lord's coming is His coming and presence in the Word, 9405; in what manner Divine truth proceeds from the Lord, and flows in, illustrated by circles, 9407(14); the presence of the Lord is with man, but not man with the Lord, 9415(2); the Lord underwent the most grievous temptations, and this from Divine love, that He might save the human race; thus He made the Human in Himself Divine, references, 9528; the presence of the Lord in heaven and with man is according to the reception of good from the Lord, 9680(2), 9682(2)–3. The kingly office of the Lord is signified by the names Christ, Anointed, Messiah, the priestly office by Jesus and Saviour, 9809(9); all in heaven look to the Lord; to look to Him is to look by love to Him, also by charity towards the neighbor, 9828; the good of love to the Lord from the Lord is the only good, from which are all truths and their order, 9863; all in heaven turn the face to the Lord, and they who are out of heaven turn back from Him, 9864(2); as soon as an angel is elevated into the Divine sphere, he perceives the Lord as to the Divine Human, 9933(2); the Lord fought with the hells and reduced all things into order, when He was in the world; He does so to eternity, thus He has carried iniquities and sins, 9937; the things which are done by the Lord are said to be from will, from good pleasure, from favor, and from permission, which are degrees of influx, 9940; the *esse* of the Lord's life was Jehovah, for the soul is from the father, 9954

(11); those who worship an idol of stone may think of the invisible God, to whom it was said, that they may worship the invisible God, in the Lord who is the visible God, 9972; the Divine power of the Lord is the power of saving the human race, by removing hell, and by flowing in through heaven, this appertains to the Lord alone, 10019(3); He united Divine truth to Divine good which was in Himself, 10047, 10052(2). See GLORIFICATION. In the heavens no other Divine is acknowledged but the Divine Human of the Lord, 10067(2); Jehovah the Father cannot be comprehended by any idea, and hence not be believed in, consequently not loved, 10067(3); He may be comprehended by the Divine Human of the Lord, 10067(4); in the Lord there was reciprocal unition of Divine truth and Divine good, thus of the Divine Itself and the Divine Human, 10067(6). The Lord made His Human Divine truth, and by degrees also Divine good, shown by the regeneration of man, 10076(7); two states of the glorification of the Lord illustrated by the two states of the regeneration of man, 10076; the acknowledgment of the Lord is the first and most essential of all things of the church; without it nothing of faith and of love to God can be given in the church, 10083(6); the Lord has all power in the heavens and in the earths, 10089; to acknowledge the Lord is the first thing of the church; without it there can be nothing of truth and of good, without it moral life does not save, 10112; the presence of the Lord in the heavens from the Sun, for He Himself is in the Sun, 10106; the Lord is heaven and the church, because He dwells in His own, and not in the proprium of man and of angel, thus He is all in all there, 10125, 10151(2), 10157; the Lord even as to the body made Himself Divine, confirmed from the formation of the soul in the human, thus the Human of the Lord was not as the human of man, 10125(3); He is called God manifestly in the Old Testament, 10154; He redeemed man by His blood, its signification in the external, internal, and inmost senses, 10152(2). See JUSTICE. All turn themselves to those things which they love, thus the good to the Lord who is in the heavens, 10130(4); the true worship and true love of the Lord consist in doing His precepts, 10143(5), 10158; the Lord's presence with the good differs from His presence with the evil, 10146; in the universe throughout, God is worshipped under a human form; this is implanted from heaven, where the Lord is heaven itself, 10159; all turn themselves according to their loves, in heaven all turn to the Lord in every turning, since the Lord turns them to Himself, 10189(4); they within the church who do not acknowledge the Lord, have no conjunction with the Divine; it is otherwise with those who are out of the church and live well, 10205; when it is said of the Lord that He fulfilled all things of the law, it sig. all things which are said in the internal sense in the Word concerning the glorification of His Human and concerning temptations, 10239(4); the Divine good of the Lord is simply one, because infinite, its being distinguished into cel. and spir. is owing to dissimilar reception, 10261(2); the angels acknowledge no other Divine than the Divine Human of the Lord, because they can think about it and love it, which they cannot do respecting the Divine which is the Father, 10267; the Human of the Lord is Divine, because from the *Esse* of the Father, illustrated by the likeness of fathers in their children, 10269; the Lord is good itself and truth itself, 10336; the union of the Divine itself with the Divine Human of the Lord is the sabbath, the six days of works which precede are His combats with the hells, 10356, 10730–2; see SABBATH. The essential of the church is to acknowledge the Divine Human, or to acknowledge the union of the Divine itself in the Human of the Lord, 10370; heaven is closed and hell opened with those who deny the Divine of the Lord, 10033(8); to be disjoined from the Lord and heaven is to perish, 10452(4); the church exists where the union of the Divine Itself with the Human of the Lord is acknowledged, 10372; the face of Jehovah is the Lord, 10579; the Lord is called an angel as to the Divine Human, 6831, 10528; to love the Lord is to live according to His commandments, 10578(3); the Lord from eternity was the Divine Itself passing through the heavens, 10579(4); this was in the Human form, which it actually put on in the world, 10579(4); Jehovah, Jehovah, God, sig. the Trine in the Lord, 10617; the Lord is good itself and truth itself because infinite, 10618–19; if man be worshipped instead of God, and not the Lord, infernal spirits are worshipped, 10642(2); the Lord alone is to be worshipped, and no other, 10645; to have faith in the Lord, and to love Him, is to will and to do His precepts, 10645; the Lord wills worship and glory, not for the sake of Himself, but for the sake of man's salvation, this is the glory of the Lord, 10646(3); the Lord by the passion of the cross fully glorified His Human and subdued the hells, 10655(2); man's salvation is owing to this, that the Lord subdued the hells and glorified His Human, 10655, 10659; the passion of the cross was not to reconcile the Father, and to do many other things which are believed, and which involve contradiction; it was the last of temptation and of combat, 10659; the union of the Human with the Divine Itself in the Lord is the primary truth of the church, to which all things therein have reference, 10728, 10730; spirits from some earth in the universe concerning the Lord, 10736–38; they are confused by the idea of three persons in one God, which idea is infused by visitors from our earth, 10736–8; they think of God that He is man, and perceive Him under a human form, and that they know this, is confirmed from the ancients in our earths, in like manner they perceived God, 10737; they can conceive a Trine in God as the trine in an angel, namely, the inmost invisible, the external visible, under a human form, and the proceeding sphere of life, so concerning the Divine in the Lord, 10738; the Human of the Lord is Divine; shown from the Word, and from rationality; His inmost is what is called Father, the external which is Human is what is called Son, and the Divine proceeding the Holy Spirit, 10738 (2); doctrinal concerning the Lord, 10815–10831; the primary of the church is to acknowledge God, 10816; they who are within the church ought to acknowledge the Lord, His Divine and Human, to believe in Him and to love Him, 10817; He who does not acknowledge the Lord and His Divine within the church, cannot be saved, 10818; no one can be conjoined to God except by the Lord and in the Lord, 10818; the Lord is God, 10819; they who are in the light of heaven see the Divine in the Lord, not they who are only in the light of the world, 10820; they who have an idea of three Persons in the Divine, think of three, but it is otherwise with those who have an idea of three in one Person, 10821; as is the case when a Trine in the Lord is thought of, 10822; the *esse* or soul is from the father, the *existere* therefrom is the body, this is seen in the likeness of the father in the sons, 10823; the Divine and Human is one Person, is agreeable to the faith received from the Athanasian Creed, 10824; the Lord rose again with the whole body, otherwise than other men, 10825; they who make the Human of the Lord like to the Human of another man, do not think of the several things treated of, 10826; whereas in the Lord all is Divine, therefore He has all power in the heavens and in the earths, 10827; the Lord saved mankind by this, that He subdued the hells, and glorified His Human, 10828; and the passion of the cross was that by which the last victory was obtained, 10828; to love the Lord is to live according to His commandments, 10829; the Lord put off the human from the mother, and put on the Human from the Father, 10830; the appearance of the Lord in a cloud, see 10810–11. The Lord appears to the angels in the Sun as a Man, encompassed there with solar fire, 10809; how He appeared to spirits of the sixth earth, 10809–11.

LOT the son of Haran son of Zerah rep. the origins of idolatries, from Lot were two idolatrous nations, 1359, 1364; Lot rep. the Lord as to His sensual and corporeal man, the sensual and corporeal itself, 1428, 1434, 1547, 1563, 1597–8, 1608; Lot rep. the pleasures which pertain to voluntary things, and which constitute the sensual man, but the outermost of it, which also left the Lord, described Gen. xiii. by Lot, 1535–1618; Lot or the sensual in relation to the internal rep. by Abram, 1562–1600; Lot, Abram's brother's son, rep. the external man when apparent good occupied it, but when called Abram's brother rep. it when occupied by genuine good and truth, 1707 (5); he brought back Lot, the external man, 1718; he rep. those in external worship but still in good, 2317, 2324, also successive states of the church commencing from them, 2317, 2324, 2422, 2459; their end is Moab and Ammon, 2324(2); see MOAB and AMMON. Lot rep. good, 2399; the good of charity, 2370, 2373, 2375, 2379, 2387, 2399, 2400; in Gen. xix. Lot rep. the spir. church, how in process of time it declines, 2312; at first it is in good of charity and acknowledges the Lord, six stages of decline until good is adulterated and falsified, 2313, 2317–68.

LOTS. Lots are said to be of the Lord's kingdom, because the land which was divided by lots sig. the Lord's kingdom, 3239(2); to cast lots and parting the garments sig. to pull these truths asunder and disperse them, 9942(13).

LOVE. In general there is love to God, and love towards the neighbor, or charity; there are also the love of self and the love of the world. See CHARITY, also AFFECTION. Love is the greater luminary, not faith without love, 30–38, see SUN. Angels perceive whatsoever is of faith by love from the Lord, 202; the cel. church by love has faith, 337, 393, 398; angelic love consists in loving the neighbor more than self; such love may be given, from experience, 548; heaven and heavenly joy is mutual love, 549, see HEAVEN. The societies in the heavens are according to all the differences of mutual love and of faith, comparatively as consanguinities and affinities on the earth, 684–5, 917; marriage love is the fundamental of all loves, 686, 3021, 4280; mutual love constitutes heaven, hatred, hell, 693, 695; the love of self is contrary to true love, 760; there are consanguinities and affinities of love, and so likewise of faith, 917; love to the Lord is a likeness, and charity an image, 1013; they who place the essen-

tial of salvation in faith, do not even see and attend to those things which the Lord so often spake concerning love and charity, 1017; in universal nature there is love, whence comes union, in all things except with man, 1055; self-love is full of all kinds of evils, 1326; the essence of cel. love is the desire to give all its own to another, 1419; loves are the ends, 1568 (3); nothing lives but love and affection, 1589; mutual love is by or through the internal man from the Lord, 1594(5); mutual love conjoins, 1594(5); the mercy of the Lord which is of love, is described, 1735; Jehovah is love, 1735(2); the Lord fought from love towards the whole human race, 1789, 1812–13, 1820(5); the love of the Lord, its quality, 1799(2); so far as any are in mutual love, so far they are heirs of the Lord's kingdom, 1802(2); evil genii and spirits fight against man's love, thus against his life, 1820; love to the Lord and towards the neighbor is the essential celestial, 1824; conscience, which is of charity, is intermediate between the Lord and man, 1862; Divine love is love towards all, may be manifest from the influx and increase of love towards posterity, successively, 1865(3); the fruit of faith is charity, love to the Lord, the Lord, who is the internal sense of the Word, 161, 1873; the love of infants, see Infant. Marriage love, see Marriage. All loves exist from the marriage of good and truth, 2733(2), 2737–9; the loves born from marriage love are as consanguinities and affinities, 2739; see also Affinities and Marriage. Marriage love, the love of infants, and mutual love, constitute the cel. things of the Lord's kingdom, and mutually succeed each other, 2039; by mutual love in the other life is all consociation, and by the love of self all destruction, 2057; heaven is mutual love, 2130(4)–1; inasmuch as the angels are in love, they are in intelligence and wisdom, 2500(3), 2572(3); the difference between love to the Lord and charity, 2023; he who is in love to the Lord, must needs be also in love towards the neighbor, or charity, 2227; love is spir. heat, such as the love is, such is the heat, 2146; cel. love from the Lord continually flows in, but the love of self and of the world hinder its reception, 2041(2); the wisdom of the Lord is infinite, because He is Divine love itself, 2500(3), 2572; the Lord's love transcends all human understanding, 2077(2); the life of the Lord in the world was love towards the entire human race, 2253; they who are without love, do not attend to all those things which the Lord spake concerning love, 2371(6); when love is named with those who are not in the life of faith, it appears as full of darkness and dust, 2343(7); love is spiritual conjunction, 2349(2); in Divine love there is omniscience of all things Divine, cel., spir., rational, natural, 2572; the angels are in the wisdom and intelligence of all things, because in love to the Lord and in mutual love, 2572(3); mutual love and all good loves are and exist from the marriage of good and truth, 2728, 2737–8. The distinction between mutual love and marriage love, 2738; love is the very being of life, 3063; heavenly freedom appertains to love to the Lord and towards the neighbor. See Freedom. By an influx of love and of affection thence derived into knowledges truths appear, and are thence elevated into things rational, 3074; the Divine love of the Lord is cel. and spir., but it is so distinguished in respect to those who receive, 3325; nothing can enter into the memory of man without affection, affections are adjoined and reproduced together; the affection of good is adjoined to the doctrinals of truth from the Lord, 3336(2); see also Regeneration; loves and affections are heats by virtue of influx from the life of the Lord, 3338; the development of the love of knowing, of truth, of good, 3518(2); there are men of three kinds within the church, they who are in love to the Lord, they who are in charity towards the neighbor, and they who are in the affection of truth, 3653; the three heavens, in the first are they who are in the affection of truth, in the second they who are in charity towards the neighbor, and in the third they who are in love to the Lord, 3691(3); the quality of the love and affection of man is known from the end regarded, 3796(4); love to the Lord is the holy itself, 3852; the love of self is hell, 4776(4); all things are in the loves, 4776(4); spir. fire and heat is love, that heat is the vital of man, 4906; the good of love is the esse of a thing which conjoins, 5002; what a man loves reigns universally in the thought, although he is ignorant of it, 5130(2); love is spir. conjunction, 5807; in its essence love is the harmony resulting from the changes of state and variations in the forms, or substances, of which the human mind consists, 5807(2); to regard anything as an end is to love it above other things; it universally reigns and constitutes interior life, 5949(3); loves are what conjoin all in the other life, 6195, 6196; all knowledges are in loves, illustrated by the case of brutes, 6323; man would be born into all intelligence and wisdom, if he were in love towards the neighbor, and in love to God, and thus according to his order, 6323(3); knowledges are arranged into a heavenly form when man is in heavenly love, 6690; love arranges knowledges into a form agreeable to itself, 6690; a man and a spirit is altogether such as his love is, 6872(3); the Lord as to the Human is Divine from

Divine love, 6872; love is the source of the life of man; in the other life all are consociated according to loves; heat and light in the natural world correspond to love and faith in the spir. world, 7081, 7086; see also CHARITY; no one can know what good is, unless he knows what love to God and towards the neighbor is; no one knows what evil is, unless he knows what the love of self and of the world is, 7178; love and insinuation into the enjoyment of love conjoin, whatsoever be their quality, 7501; in love is the all of knowledge, likewise the all of intelligence and wisdom; loves are the receptacles of the influx of heaven, 7750; man is born in all ignorance, a sign that he is in contrary loves, 7750(2); love is attractive, and most of all the Divine love of the Lord, 8604(3); to love the Lord is to receive good and truth, 8880; love to the Lord is the only good from which are all truths, and from which is the order among truths, for truths are forms of good, 9863; to love sig. the enjoyment of remembrance, when concerning those who are in truths, but not in good, 8986; love to the Lord, and love towards the neighbor constitute the universal heaven, with indefinite variety, 9002(2); the Lord and Divine love appear to every one according to his love, as a creating and renovating fire to those who are in good loves, but as a consuming fire to those who are in evil loves, 9434; the good of love to the Lord from the Lord is the only good, 9863; how the goods of love succeed each other in the heavens, 9873; there are three heavens, and in each an internal and an external; what loves are in each, 9933(2); the good of love constitutes the life of man, 9954; the extension of each love into the heavens collaterally and successively from one heaven into another, 9961(2); all things are communicated, received, and rejected according to love, 10130(3); all turn themselves to those things which they love, in heaven continually to the Lord, 10130(4); the true worship and true love of the Lord is to do his precepts, 10143(3), 10153(4); presence is according to the affinities of love in the other life, hence also is the idea of space, 10146; in the other life all are forms of their loves, 10153(3); a man, an angel, and a spirit, is as his love is, 10177(4); all turn themselves in the other life according to their loves; in heaven all turn themselves to the Lord, so far as the Lord turns them to Himself, in every turning, 10189(2); man is of such a quality as his love is, even as to understanding, 10284(2); worship is not to be applied to the loves of man, but to heavenly loves, 10307-9; to love good and truth is to love the neighbor and God, 10310; what is inscribed on the internal man is inscribed on the love, 10505(4); to love the Lord is to live according to His commandments, 10578; to have faith in the Lord and to love Him, is to will and to do His commandments, 10645(2); love and faith make the life of man, 10714; love makes the life of his will, faith the life of his understanding, 10714; love of good and faith of truth make the life of heaven, of evil and falsity, the life of hell, 10715-8; to love the Lord is to love His commandments and to live according to them; to love the neighbor is to will and do good from affection for good, 10787.

LOVE OF SELF AND OF THE WORLD. The dominant evil in the posterity of the Most Ancient Church, was the love of self, 230; as mutual love constitutes heaven, so the love of self or hatred constitutes hell, 693-4; the love of self is contrary to mutual love, 760; from the love of self and of the world come all evils, 1307-8, 1691; and all falsities, 1321; and all persuasions of what is false, 1675; the quality of the love of self in worship, 1304, 1306, 1308, 1321-2. Babel sig. worship in which the love of self is, thus in which there is what is profane, 1326; spheres in the other life illustrated by those who are in the love of self, 1505; example of one who was swelled up with the love of self, 1506; spheres of authority, what their quality is, 1507-8; love of self is the cause of all disagreement of the external man from the internal, 1568(2), fully explained, 1594; above all other loves it disjoins the external man from the internal, 1594(3); cupidities are of the love of self and of the world, 1668(2); the Lord alone fought from cel. love, 1812; if there be not conscience, the love of self and of the world occupies its place, 1862; see PROPRIUM, HATRED, HELL; the love of self, references, 2444(2); the loves of self and of the world are contrary to cel. and spir. love, 2041(2); the love of self is destructive of human society, because thence come all evils and wickedness, 2045(3); the love of self is destructive of heavenly order, 2057; what diabolical forms they are who are in the love of self, 2219, 2363(3); how filthy the love of self is, and by what signs it is known, it is rep. by Sodom, 2219; all who come into the other life are eaten up by the love of self and of the world, 2122; see JUDGMENT. They who are within the church ought principally to be purified from those loves, 2051; so far as those loves are removed and laid asleep, so far heavenly love is opened, 2041(2); how contrary to heavenly love and how filthy, 2039; circumcision sig. purification, 2039(2); they who place merit in good actions are in the love of self, which is described, 2027; infernal freedom is of the love of self and of the world, see FREEDOM; what it is to be great in heaven and what to be

greatest, 3417(2); the loves of self and of gain are dark and induce darkness, 3413; life then first flows in from the Lord, when the life of the love of self and of the world is extinguished, 3610; corporeal spirits who respect themselves in all things are the most stupid of all, 4221; they who are in the love of self and of the world are out of the Greatest Man, 4225; those who in the life of the body, have willed to rule over others, from experience, 4227; they who are in the evil of self-love are against all good whatsoever, 4750(3); they who are in avarice are more in the love of self than others, although not so openly, 4751 (2); the love of self is hell, 4776(2); the quality of those who have been proud outwardly, but not inwardly, from experience, 4947; they who have despised others in comparison with themselves attempt to ascend, from experience, 4949; self-love and love of the world disjoin, 4997 (2); those who have appeared just more than others, and yet have lived only the life of the love of self, and of the world, what their quality is, and their hells, 5721, see Disease. Thoughts concerning corporeal and worldly things draw man down, he cannot have communication with heaven, 6210; in the love of self lies concealed hatred, 6667; no one can know what good is, unless he knows what love to God and towards the neighbor is; and no one knows what evil is, unless he knows what the love of self and of the world is, 7178; empires and kingdoms have been made from societies for the sake of the love of self and of the world, their qualities, 7364; evils are from the loves of self and of the world, 7255; the loves of self and of the world, 7366–7377; the loves of self and of the world in man make hell, 7366; the love of self and of the world reigns, when a man looks at self in all things which he thinks and acts, 7367; love towards relatives and friends is the love of self, because they make one with him, 7368; so far as man is in the love of self, so far he removes himself from neighborly love, thus from heaven, and so far he is in hell, 7369; they are in the love of self, who despise the neighbor, hate him, and rush into revenge, such are cruel, 7370; their enjoyment is the enjoyment of that love, 7371; those things are marks of the love of self, whatsoever they may appear in the external form, 7372; he is in the love of the world who thinks about the world, and intends gain, having no concern about the hurt of his neighbor, 7373; they are in the love of the world, who by arts and cunning secure to themselves the goods of others, who envy others, and covet another's property, 7374; these two loves, so far as they are left without restraint, rush on and grow even to the end of the earth, yea even to the throne of God, and will to be worshipped as gods, 7375; those loves are the origins of all evils, they may make hell with man, 7376; they are not in those loves who aspire at honors for the sake of their country, and also at power and wealth because honors and wealth are means of doing good, 7377; from the loves of self and of the world, exist all evils and falsities, 7488; therefore so far as man is in them, so far he is not in charity, 7489; and so far he does not know what charity, faith, conscience, the spiritual, the life of heaven, hell, the life after death are, 7490; where the loves of self and of the world reign, the good of love and the truth of faith are either rejected, or extinguished, or perverted, 7491–2; those loves begin to reign, when man comes to the age of discretion and of self direction, 7493; they who are in the loves of self and of the world, have not life in themselves, but their life ought to be called death, and themselves dead, 7494; they are detained in the other life by evil spirits by insinuations into the loves; in such case they cannot be separated except by the Divine aid of the Lord, 7501; evil is from man, because the good which flows in from the Lord, he turns to himself, 7643; if the loves of self and of the world are regarded as means, not as ends, they are good, 7819–20; the origins of evil are the loves of self and of the world, 8318; heavenly good vanishes according to the degree of increasing concupiscences from the loves of self and of the world, 8487(2); pride is an endeavor and effort to domineer, 8678(2); the love of self rushes to every degree of possibility, even to what is Divine; such are all they who are in hell, 8678; see also what is said and shown concerning the love of self, 2041, and in places cited, 8678; during man's regeneration the loves of self and of the world are to be inverted, that they be means not ends, 8995; all with whom self-love or love of the world reigns, that is, who have eminence, or honors, or wealth, or gain as an end feel no concern in persuading that what is unjust is just or the reverse, thus acting as false witnesses, 8908(2); their will is subject to those loves or lusts, and the will persuades and blinds the understanding, 8908(2); worldly and earthly things suffocate and cause man to not even believe in eternal life, 8939(2); those in the church who from infancy have thought little of eternal life and much of worldly life are rep. by Hebrew servants, 8981(3); to do good for the sake of self and the world, ought to be in the lowest not the highest place, 9210(2); from the loves of self and of the world flow all evils and falsities, 9335; in the love of self all evils originate; hence come diabolical machinations, 9348(6);

infernal love is love of self and love of the world, 9434(2); from the love of self come all evils, especially from the love of dominion, 10038(2); the most ancient people lived distinguished into nations, families, and houses, and knew nothing of dominion from the love of self and the world; their happy state of life, 10160; worship applied to the loves of man is infernal, 10307–10; to imitate affections, as if they were celestial, from the proprium, is infernal, 10309; the evils of self-love and the love of the world induce ignorance of the things of eternal life, 10318–9; they who are in the love of self and the world, are in an external separate from what is internal, 10396, their quality, 10396, 10400(2), 10407, 10409, 10412–13, 10429; see External, and Proprium. In the other life they turn themselves according to their loves, men do the same as to the internal, 10420; where the loves of self and of the world reign, there the truths and goods of the church are always assaulted, 10455; the interiors of man actually turn themselves according to loves, 10702; those in self-love and worldly love do not know what heaven is, 10724; he who is led of himself and his own loves cannot be saved, 10731; love constitutes the life of man, 10740; the love of self and of the world, when they reign, constitute the life of hell, 10741; hence flow all evils, which are recounted, 10742; hence they deny all things of the church, 10744; they have external bonds and no internal, 10744; when external bonds are taken away, they rush into all wickedness, 10745; because this is the delight of their life, which they concealed in the world, 10746; the love of self and of the world is infernal fire, 10747; dominion from self-love, 10814(2).

Lower Earth. Where vastations take place, falsities and evils being there dissipated with the good, 698–9, 951, 1106–7, 2759, 4728, 6945(2), 7147, 7686; and where the evils of the wicked are disclosed, 815, 817; the Jews there, 3481; it is below the feet, the hells below it, 4728; those there correspond to the feet and soles of the feet, 4940; those are there who are in natural not in spir. enjoyment, 4940, 4946–9; also those who ascribe all things to nature, 4941, 4950; those there are kept in fear as a means of amendment, 4942; those are there who have placed merit in good deeds and works, 4943; those also who were moral but had little concern about spir. things, 4944; there are many places there, 4945; the learned near the lower earth, 5321(4), 8629; those there who rep. the stomach and intestines, 5392; the infestation of those in the lower earth by falsities and evils, rep. by infestation of Israelites in Egypt, their deliverance by the Lord when He came into the world, 6854, 7090, 7686; how the Lord delivered them, 7931–3, 7828, 8039, 8099, 8261; how they are led out, 8099(2); Egypt and Goshen rep. the lower earth where infestations take place, 7240; the lower earth in connection with the sixth earth, 10810.

Lucifer, 257(2); he is said to shake the earth when he claims to himself all of it, 3355(2); the loves of self and the world ascend even to be worshipped instead of God rep. by Lucifer, 7375; see Babel.

Lucre or Gain. Hating unjust gain sig. without a worldly end, 8711; also falsity from evil which perverts the judgment of the mind, 8711.

Lud sig. external worship, 1158(5); internal knowledges of truth, 1231.

Ludim, or Lydians, sig. rituals from external knowledge which are mere matters of memory, 1193, 1195.

Lukewarm. The sphere of the lukewarm, its quality, 1513; the lukewarm, 5217; sig. those who love the Lord and themselves in equal degree, they are neither fit for good use nor for evil use, 9207(3).

Lumen. See Light.

Luminary. See Light, also Sun and Moon. The greater and lesser light sig. love and faith, 30–38; the light in the tabernacle sig. mutual love and charity, 9473.

Lungs, see Respiration, sig. the spir. kingdom, 3351; the heart corresponds to the cel., the lungs, to the spir., 3635, 3887; the correspondence of the heart and lungs with the Greatest Man, 3883–96; the communication and reciprocation of good and truth from the understanding into the will, and reciprocally, is as the communication of the heart and lungs, 9300(2), 10640(3).

Lust (*cupiditas*). How removed, 59, every lust one favors forms the life of his will, 794(2); it is of some filthy love, 1666(2).

Lust (*libido*). Marriage love inflowing into the evil is turned to lust, 2741; in marriage, 2742; lust is predicated of conjunction with falsity, 4868; conjunction from lust is natural, from marriage love is spiritual, 4992; dragons are reasonings from the lusts of evil, who in heart deny, but in the mouth confess the truths and goods of faith from lusts of rule and gain, 7293(5).

Lust After, To, or To Covet, (*concupiscere*) sig. to will from an evil love, concupiscence is of the will in the understanding, and the continuous of love, and as it were the life of its respiration, 8910; the precept, not to covet or lust after those things which belong to the neighbor, sig. they should not pass into the will, 8910(2).

Luxury, its evil nature and effects, 4464(2), 5145(3), 8378; an origin of diseases, 5712(2).

Luz, in the original tongue, sig. recession, thus disjunction, which comes to pass when truth is set in the first place, and good is neglected, 3730; sig. the natural in its former state, 4556, 6229.

Lybia. Put or Lybia sig. internal knowledges from the literal sense of the Word, by which also false principles are confirmed, 1163–6.

Lymphatics, see Chyle, Mesentery, 4049–50, 5181; the spirits act gently and rapidly who belong to this province, 5181.

Machir sig. truth from good, 6584.

Machpelah sig. regeneration, 2901, 2970; resurrection, 3257; faith in obscurity, 2935, 6455; the cave of Machpelah, the beginning of regeneration, 6548; the spiritual, which lies concealed in it, is the reason why there is so much repetition concerning the cave Machpelah, 6551.

Madai sig. external worship, 1151.

Magi see Wisdom, 3762(5).

Magic sig. by the fourth river in Eden in opposite sense, also by Egypt, 130; the idols and magic of Egypt from memory knowledge, 1195, 1462; from perversion of representatives and correspondences, 1241, 2243(4), 4964(2), 5223, 5702(2), 6846, 6917(2), 7391(7), (10355(4), 10437 (2); magical arts in spir. world, 831, 1380, 1515, 4227(2), 4793(4), 5566, 6484, 6832 (9), 7097(3), 7298–9; the hell of magicians, 7418; magic sig. by kissing calves, 3574 (2). Diviners, soothsayers, jugglers, and pythons studied natural magic, which is contrary to the Lord, to the good of love and truth of faith in Him, 3698(2); magicians in a good sense, sig. interior knowledges, the wise exterior knowledges, 5223; in the opposite sense, they who have perverted spir. things, 5223. Magic sig. the perverse application of such things as are of order in the spir. world, 5223(5), 5700; things magical are effected by the abuse of correspondences, 6052; the reason why Egypt sig. knowledges contrary to the truths of the church, is, because the Egyptians turned the knowledges of the church into things magical, 4964(2), 6692; the hieroglyphics and magic arts of the Egyptians, magic is nothing else than the perversion of order, especially the abuse of correspondences, 6692(2); they are prone to magic who ascribe all things to themselves, and contrive evil arts to arrive at honors, 6692(2); assigning rods to magicians is from representatives in the other life, 7026; a representative church was amongst the Egyptians, evident from their hieroglyphics and magic arts, 7097; they learn magic in the other life, who in the world have contrived arts to deceive their neighbor, 7097(3); the arts of juggling and magic are learnt in the other life by those who from cunning have contrived the arts of defrauding others, and have attributed all things to their own prudence, 7296; juggling, enchantment, and magic are an abuse of Divine order, 7296, 7337; juggling and enchantment are the arts of presenting truths as falsities, and falsities as truths, 7297(3); magicians induce dulness as to the apperception of truth, 7298; power of exercising magical arts is at length taken away from them, 7299; some who by truth Divine exercise power magically, 8200; imitation of Divine things from study and art, illustrated by the fantastic imitation appertaining to spirits; they so appear in externals, in internals they are filthy and diabolical, 10284(4), 10286.

Magog, see Gog, sig. external worship, sometimes corresponding with internal, sometimes separate from internal, 1149–51; external worship separate from internal, that is separate from love to the Lord and love toward the neighbor, 1151 (4).

Mahalalel sig. a church which preferred the delight of truth to the delight of use, 511.

Mahalath, daughter of Ishmael the son of Abraham, sig. the affection of truth from a Divine origin, 3687.

Mahanaim, two camps, sig. both heavens or kingdoms of the Lord, 4237.

Maidens sig. ministries, 6731; the truth of good which is of the spir. church, 6742.

Maidservant sig. affection for truth from the enjoyment of natural affection, 8993–9005; an affirmative conjoining medium, 3913, 3917, 3931, 3933.

Make. See Create. The difference between creating and making, 472; made, or it was, or came to pass, involves a new state, 4975, 4987, 4999, 5074, 5466; God making sig. providence, 5264, 5503; they did so, sig. effect, 5951; to make, when concerning God, sig. order, 6573; it is of the will, 9282; making sig. causing to exist, bearing to subsist, and carrying to exist perpetually, 9737.

Male. See Man (*vir*). Male sig. understanding and truth, 54, 476, 672, 749; the truth of faith, 2046, 9297; when it relates to beasts, sig. truths, female, goods, 4005(2); male, the truth of faith, the faith of charity, 7838–9, 10661.

Malice. The most malicious are at a depth beneath the heel, their quality, from experience, 4951; the malicious who sit and consult together, 4951; malice, cunning, and deceit are sig. by poisonous serpents, 6398(3). See 5716, 5721(2), 6666(2).

Mammon, 2588(16).

Mamre. See Hebron. The oak-groves of Mamre sig. interior perception, 1616, 2144–45; Mamre, Eschol, and Aner, sig. the state of the rational man as to the external, also good spirits, 1705, 1752; Mamre sig. the quality and quantity of the thing to which it is adjoined, 2970, 4613; Mamre which is Kiriath-Arba, sig. the state of the natural as to truth, that is Hebron, sig. its state as to good, 4613–14.

MAN (*homo*). See MAN (*vir*). The Lord alone is Man, hence the regenerate are called men, 49, 288, 477, 565. How the Lord governs man, 50. All societies in the heavens constitute as it were one man, 684. On this account, and by reason of correspondence, heaven is called the Greatest Man, 1276; the Word before the Lord appears an image of a man, 1871; man sig. the church and everything of the church, 768; difference between a cel. man, a spir. man, and a dead man, 81, 123, 128; Adam or man sig. the Most Ancient Church, 477–9, 502, 505; man sig. understanding, wife, will, 770, 915; men as to their souls have a situation in the Lord's kingdom, 1277; if men were in the spirit, they might converse at any distance, 1277; there are with every man at least two spirits and two angels, 697; man is born into no exercise of life, but has everything to learn, otherwise than the brute animals, 1050(2); man is nothing but evil, 987; man is worse than the brute animals, 637; difference between man and beast, 1999(3); man (*homo*) and man (*vir*) brother sig. the will and intellectual, here filthy, 1007; the Lord, in the unition of his Human Essence with the Divine, had respect to the conjunction of Himself with the human race, 2034(2); the Lord is the only Man, and that hence men are called men, 1894; man would be born into the rational if order were not destroyed in him, 1902; now he is miraculously made rational by an external way, 1902(2); man is a recipient of life, not life itself, 2021(2); men who are in good are in society with angels as to their souls, 2379; the ideas of man are most obscure respectively, 2367.

They who are in the Greatest Man in the heavens and in the earths make one, 2853(2). All heavenly societies belong to some province in the body, and heaven is the Greatest Man, 2996, 2998. See REPRESENTATIONS. All parts of the body correspond to the Greatest Man, 3021; man is not born into natural truth, still less into spir. truth, he must learn everything, otherwise he would be viler than the brutes, 3175; man does not live from himself; he is an organ recipient of life, 3318(2); in man there is an alliance of truths and goods as it were making one state, illustrated by the Greatest Man, 3584; heaven corresponds to the Lord and man as to all things, hence heaven is the Greatest Man, 3624–3649; angels from cel. order know all things which are in man, 3626; everything exists and subsists from another, and is connected by things prior with the first, 3627–8; forces from without and from within act into all forms that they may subsist; the forces from without are not alive, the forces from within are alive, which must correspond to each other, 3628; there are many societies in heaven, to which one organ and member corresponds, the more numerous they are, so much the more powerful, 3629; it cannot be known that natural effects are from things spiritual, because it appears altogether otherwise, 3630, 3632; influx into the muscles of the face, 3631; heaven is immense, few respectively are from this earth, 3631; spir. things flow in into natural, evident from actions which are of the will, and from discourses which flow from the thoughts, 3632; Divine order terminates in things external appertaining to man, 3632; spirits and angels appear to themselves as men, 3633; man is a little heaven from love and charity, 3634; the heart corresponds to things cel. and the lungs to things spir., 3635; the Lord is the Sun of heaven, hence is light in which is intelligence, and heat in which is love; hence also are correspondences, 3636, 3643; the Lord, in the supreme sense, is the Greatest Man, He came into the world and made the Human Divine, that all things might have reference to Himself, 3637; they who are in heaven are in the Lord, yea in His body, 3637–8; the societies of heaven keep a constant situation, howsoever man, spirit, or angel is turned; from this circumstance it is evident that heaven is the Greatest Man from the Lord, 3638–9; the hells also have a constant situation under the soles of the feet; it is a fantasy that some thence appear above the head and in other places, 3640; those in the hells have an opposite situation with head downwards, and feet upwards, thus they act in unity, 3641; the Lord the common centre, every one the centre of influxes in the heavenly form, 3633; thought and speech with the angels penetrated hell, but in the way it was changed into the opposite, good and truth into evil and falsity; thus also they made one, 3642; man has a situation in the Greatest Man as to his soul while he lives in the body, 3644–5; the kingdom of the Lord is a kingdom of ends and of uses, from experience, 3645; there is also an influx and correspondence of the Greatest Man with beasts, but it is according to their souls, thus otherwise than in man, on which subject see several particulars, 3646; some who have lived like beasts; they had little of life, but life from the angels was successively inspired into them, 3647; there is a correspondence of the Greatest Man with the subjects of

the vegetable kingdom, concerning which, 3648; three classes of men in the church, those in love to the Lord, those in charity toward the neighbor, and those in affection for truth, 3653; man is nothing but evil, on which account he must be regenerated, 3701; man is so created that the Divine things of the Lord may descend by or through him even to the ultimates of nature, and from the ultimates of nature may ascend to the Lord, so that man might be a uniting medium of the Divine with the world of nature, and of the world of nature with the Divine, 3702; the Greatest Man is from influx of the life of the Lord, who is the only Man; hence are the cel. and spir. things which flow in with man; see the continuation concerning the Greatest Man and correspondence with him, 3741–50; see also LIFE. The varieties in the Greatest Man are innumerable, and are altogether in the relation in which the organs, members, and viscera in man or the human body are, 3744–5; in general they refer to the head, breast, abdomen, members of generation, and what are interior and exterior, in each, 3746; there are three degrees of life in man, from experience, 3747(3); the learned know nothing about the Greatest Man, 3747–50, see LEARNED; the Greatest Man and the correspondence of the heart and lungs, 3883–96; see HEART and RESPIRATION. There is correspondence with the Greatest Man, 3883; heaven is in man, 3884; in heaven or the Greatest Man there are two kingdoms the cel. and spir., 3887–9; and innumerable societies, 3890–91; the motions of the heart and the respiration of the lungs correspond to the cel. and spir. things of the Greatest Man, 3889–95; the life of the natural man is contrary to the life of the spir. man, before man is regenerated, 3913; in man there are three things in general, the corporeal, the natural, and the rational; they communicate, 4038(2); man is a little heaven in the least form, 4041; by man alone there is given descent from the heavens into the world, and ascent from the world into heaven, 4042; spirits and angels are men, man is man from intelligence and wisdom, 4051.

Man feels it irksome to think about cel. and spir. things, but not about sensual and worldly things, 4096(3); when spirits come to man and enter his affections, they know no otherwise than that the things appertaining to man are their own, 4186(2); the Greatest Man and correspondence in general, 4039–55, 4218–28, 4318–4331, 4403–4420; the Lord alone is Man, angels, spirits, and men are men, so far as they receive Divine things from the Lord, 4219–20; there is correspondence in the organic forms, and in the parts of their parts, 4222; it is with the functions of the organs, and on that account with the organic forms themselves because they act in unity, 4223–4; it is not only with the organic forms which are visible, but also with those which are invisible, by which the internal senses and affections operate, 4224; they are within the Greatest Man who are in love to the Lord and in charity towards their neighbor; they are out of him, who are in the love of self and of the world, 4225; man is a little heaven, 4279(2); man sig. what is good, 4287(4); man (*vir homo*) sig. truth from good, 4287(5); from the situation of spirits and their application to myself, I was able to know what was their quality, 4403; the correspondence of the eye and of light with the Greatest Man, 4523–33; the correspondence of the hearing and ears, 4652–4660; man is a little world natural and spiritual, 4523–4; man has connection with the Lord more than the beasts have, hence he cannot die, 4525; heaven is the Greatest Man, whatever passes through it has with it an image thereof in the whole and every part, 4687 (2); the correspondence of the taste, tongue, face with the Greatest Man, 4791–4805; in the other life, those in order or good, appear as men, those not in order but in evil, appear as monsters, 4839(2); the correspondence of the hands, arms, shoulders, feet, soles, and heel, with the Greatest Man, 4931–53; the correspondence of the loins and genitals with the Greatest Man, 5050–62; there are degrees from things interior to things exterior with man, 5114(3); man is capable of receiving what is Divine by affection; he has a reciprocal by which he appropriates it to himself, otherwise than the beasts, wherefore he cannot die, 5114(5); the correspondence of the viscera and interior things of the body with the Greatest Man, 5171–89, 5377–96; from situation and influx it may be known to what provinces angelic societies belong, 5171; when man is in the literal sense of Word and lives according to it, he is in correspondence, 3464(2).

Man is not man from form, speech, thought, but from good and truth; in those he can look at what is Divine, and receive it perceptibly, 5302; it is otherwise with a beast, from experience, 5302 (2); in the Greatest Man the head is cel., the body is spir., the feet natural, 5328; man is internal and external, the former is in heaven, the latter in the world, and ought to obey, 5368; spirits and angels attendant on man, 5846–66; all things flow in with man, both what he thinks and what he wills, 5846; there are with man two spirits from hell and two angels from heaven, 5848; by them there is communication, 5848; man would die if the spirits from hell were taken away, 5849,

5854(3); what the order of man should be, and what it is, 5850; the spirits with man vary according to his affections, 5851; when spirits from hell come to man, they are not in hell, but are then in the world of spirits, and at the same time in man's loves, 5852; when spirits come to man, they instantly enter into all things of his memory, 5853, 5857, 5859–60; spirits suppose that all things of man are their own, 5853, 5858; spirits flow in into the thoughts, angels into ends, good spirits into those things which are of faith and charity with the man, 5854; man is in consort with spirits as to his interiors; the societies in which he has been, are shown him, 5861; spirits do not know that they are attendant on man, 5862; if they knew, they would destroy him, 5863–4; the corporeal of man appears to spirits as a black mass, with those who are in faith, as something woody, 5865; man after death appears as a man from head to heel, and is also endowed with the same faculties, 5883; man is a heaven in the least form; he is created to be an image of heaven as to the interiors, and an image of the world as to exteriors, 6013; the soul is the very man himself who lives after death; it is better to call it the spirit or interior man, than the soul, 6054; the spirit in the other life appears as a man with all things which are proper to man, 6054(2); the internal man is created to be an image of heaven, and the external to be an image of the world, 6057; thus in man the spir. world is conjoined with the natural world, 6057(3); what reigns universally with man, is in each and everything appertaining to him; such as man's quality is in general, such it is in each and everything, 6159; spirits enter into all things of man's memory, and suppose those things to be their own, 6192–3, 6198–9; they do not know that they are with man, 6192; see INFLUX. Every one appears in a human form according to the reception of good and truth from the Lord; angels are in a beautiful form, infernal spirits in a form scarcely human, but as monsters, and in like manner hell, the societies there, and each in the society, 6605, 6625; here see concerning the communication of good and truth, 6605; man is in the leasts such as he is in the greatest, 6571, 6626.

There must be many earths to make the Greatest Man complete, 6807; governments and kingdoms in heaven as to things spir. are rep. as one man; the church of the Lord through the whole globe is so represented, 7396; man and beast sig. the evil of lusts interior and exterior, 7424, 7523, 7872; good or evil interior and exterior, 7424, 7523, 7872.

The Lord is the only Man; men are men so far as they are His images, consequently so far as they are in good, 8547; angels appear in a human form, according to truths from good from the Lord, 8988(3); man (*vir*) sig. the intellectual, man (*homo*) the voluntary, 9007; heaven has continuous connection with the human race, by the Word, 9216(3); before the Lord heaven is as one man, and also the church in general, references, 9276(8); man is a heaven and a church in the least form, references, 9279(3); man is formed to the image of the world and the image of heaven, references, 9279(2); the conjunction of the Lord with the human race is effected by those who are in the good of love and of charity, thus by the church, references, 9276(3); the man of the church is as the general church, because man is a little heaven; the church is as the heart and lungs, 9276(6); the internal man is formed to the image of heaven, the external to the image of the world; things intellectual and voluntary are successively opened, 9279(2); with the sincere and just the internal is formed in the image of heaven, with the insincere and unjust it is formed in the image of the world, 9283(2); he who is in inverted order, has little relish for the things of heaven, examples, because the world rules heaven with him, 9278; the inhabitants, spirits, and angels of our earth in the Greatest Man have relation to external corporeal sense, which is the ultimate, 9360; all representatives in nature refer to the human form, and are significative according to that reference, 9496; the things on man's right side refer to the good which is productive of truth, and those on the left to truth from good, 9604; the rings on the ark sig. the heavenly marriage of good and truth, 9495; the internal and external man, 9701–9709; see INTERNAL; the internal man is formed to the image of heaven, but the external to the image of the world, 9706; the heavens are as a man as to the voluntary and the intellectual, the cel. kingdom being the voluntary, and the spir. kingdom the intellectual, 9835; the correspondence of man with the heavens, references, 10030(6); the whole man is a resemblance of his will and understanding, illustrated by end, cause, and effect, 10076(2); man is such as his love is, illustrated by the case of angels and spirits, 10177(4); the end regarded makes the man, 10284(2); man is nothing else than the affection of good and truth, 10264(3); he is his own truth and good, 10298(2); in every idea of thought there is the whole man, 10298(5); the arrangement of truths in man is according to the arrangement of angelic societies, 10303(4); the states of man according to his several ages, 10225, see AGE; the interiors of man look outwards or downwards by man, but they are elevated by the Lord to look inwards or upwards, 10330(2); man is such as he is as to good, not such as he is as to truth without good, 10367(2); the internal is heaven in man, the external the world, 10411; without the church where the Word is, the human race would perish, 10452(2); man (*vir*) sig. the intellectual, thus truth; man (*homo*) the voluntary, thus good, 9007; man is so created that as to his internal he cannot die, 10591–7.

Man (*vir*). Man (*vir*) and wife, man sig. understanding or truth, wife, will or good, but man (*homo*) and wife, man, the good of love or good, wife the truth of faith or truth, 915, 3134; man (*vir*) sig. the internal man, or the intellectual and rational, 158, 265, 749, 1007; man and wife, sig. truth and good, husband and wife, good and truth, 2517; man, intelligence and truth, 3134; husband rep. good, wife truth, why, 3236; a knowing man is predicated of the affection of truth, 3309; a man of the field sig. the good of life from doctrinals, 3310; man with brother sig. good of truth, 3459; when man is named, wife sig. the affection of good; when man, a husband, is named, wife sig. the affection of truth, 4510; a man to a brother sig. mutually, 4725; when mention is made of man and wife, man sig. truth or falsity, wife, good or evil; when mention is made of husband and wife, husband sig. good or evil, and wife truth or falsity; the reason is, because in the cel. church, the husband was in good and the wife in the truth of that good; but in the spir. church the man is in truth, and the wife in the good of that truth, 4823(2); a man saying to a brother sig. what is common, 5502; men of strength sig. truths to which good can be conjoined, 8725; they should not see any man his brother, sig. they would not perceive the truth of any good, 7716; man (*vir*) sig. the intellectual, thus truth, and man (*homo*) the voluntary or good, 9007; man and a companion, refers to truth and knowledge in one person, 9149; a man to a neighbor or to a companion, sig. mutually, also, the conjunction of truth and good, 10555; who are called dead men, 7494.

In male sex understanding or reason governs, in female sex, will or desire, 568; man (*vir homo*), spir. good or good of truth, man (*homo*), good, 4287(5); man (*vir*) sig. truth, man (*homo*) good of that truth, 10406(5); women rep. good and men truth when the spir. church is treated of, but in cel. church women truth, and men good, 8337; it is according to Divine order that men should be in knowledges and women in affections, 8994(4).

Manasseh, see Ephraim, in the original language means oblivion, sig. removal of evils, 5353; a new voluntary in the natural, 5347–56, 6222; the new voluntary, which is Manasseh, is the good of charity, 6222; the good of the church from an internal, 6234, 6238, 6267; Ephraim sig. the man of the external spir. church, Manasseh, the man of the external cel. church, 6295–6300; the voluntary, references, 6584. Why Manasseh was chosen in place of Simeon, 5354(12).

Mandrakes sig. those things which are of marriage love in the truth and good of charity and love, 3941–2, 3945. What mandrakes were the translators do not know, but the word means loves, 3942.

Manna sig. what was celestial, 276, 999(2); the Lord's Divine Human, heavenly food, which is love and charity with the goods and truths of faith, 2838(4), 5620(11); the Lord as to Divine good, the celestial of love, 3579(4); consolation after temptation, 8395; treated in series, Exod. xvi., 8395–8540; good or the good of truth, in the supreme sense the Lord, 8400(2), 8462, 8464; it was called Manna from what is unknown, Hebrew means what, because it is not known by the unregenerate what the good of truth is, 8462, 8469, 8478, 8505, 8516, 8520–1, 8531, 8537, 8539; good pure from falsities, 8487(5); Manna sig. cel. and spir. good, 10305.

Mansions sig. the two parts in man, will and understanding, 644; see also Societies, Habitation.

Marah sig. the second temptation, 8259; the quality and quantity of temptation, also what is bitter, 8348–65.

Mark or Sign. A mark and setting a mark sig. to distinguish, 396; the mark of the beast on hand and forehead sig. to acknowledge all things, 10217(7). See Sign.

Marriage. The most ancient people likened all things to marriages, 54; the happiness of marriages is from the heavenly marriage, 54; conjunction of will and understanding called a marriage, 55, 476; the law of marriages, one man and one wife, 162; likeness of marriage in everything of man, 672; marriage love and the love of parents towards their children thence derived is the fundamental love of all loves, 686; it is from the love of the Lord towards the universal human race, 686; the laws of marriages are from the kingdom of the Lord, 162; the marriage of one man with one wife is perceived clearly to be true marriage by those who have perception, not so by those who have conscience, 865; the marriage love of one wife was heavenly happiness to the man of the Most Ancient Church, 995; marriage love was the principal love to the man of the Most Ancient Church, love towards their offspring was the principal with their posterity, and this by reason of the expected coming of the Lord into the world, 1123; between man and wife there is a marriage as of understanding and will, 568; in all things of the universe there is a resemblance of marriage, 718, 747, 917, 1432; marriages were contracted within families, to preserve the church in integrity, 471, 483; the heavenly marriage is in the proprium, 155, 252, 253; without a kind of marriage nothing ever exists or is produced, 2173; the heavenly marriage is in the proprium, in Most Ancient Church in proprium of will, in Ancient Church in proprium of understanding, 1023; there is a marriage of things cel. and spir. in heaven, in the church, with every individual, in the things of nature, and in the things of the Word, 2173; in each thing of the Word, there is a resemblance of marriage, 683, 793, 801(2), 2516(2), 2712; every doctrinal of faith has in it a heavenly marriage 2516; marriages, how regarded in heaven, and concerning adulteries, 2727–2759; it is not known at this day what genuine marriage love is, and whence, 2727; the heavenly marriage is from the marriage of Divine good and Divine truth, thus from the Lord, 2508, 2618, 2728–9; the productions from the marriage of Divine good and Divine truth are in man the intellectual, the rational, and the faculty of knowing, 2508; the Most Ancient Church was in that love, not their posterity, 2730; marriage love consists in willing to be another's, and this reciprocally, thus mutually, the marriage between partners is such as between understanding and will, 2731; they who are in marriage love cohabit in the inmosts of life, 2732; they dwell together in the heavens, but they who are not, are separated, 2732; marriages are the nurseries of each kingdom; from marriage love comes mutual love; adulteries are contrary to heaven, contrary to Divine and human laws and to order, 2733(2); the happiness of marriage is happiness in each life, 2734; marriage love represented by the beauty of a virgin and by diamond-like auras, 2735; marriage love is innocence; they who have been in it are in the inmost heaven, 2736; the interiors of those who are in marriage love are open; in those interiors is the kingdom of the Lord; they are receptive of heavenly loves, 2737; from marriage love is mutual love, 2737–8; from the marriage of good and truth exist all loves, the varieties are ineffable; and according to consanguinities and relationships, such as are in marriages, 2739; marriage love cannot be given except between two consorts, 1907, 2740; marriage love or good and truth continually flows in, but is turned according to reception, 2741; there is a resemblance of marriage love with some, from many causes which are recounted, but still it is not marriage love, 2742; lascivious love emulates marriage love, 2742; the dog Cerberus sig. a guard to prevent any one passing from the enjoyment of marriage love to that of infernal love, 2743; in what manner progressions are made from the enjoyment of marriage to things celestial, and, on the other part, to things infernal, by things delightful and by freedom, 2744; the quality of those who do not love their husbands, but think vilely of them, 2745; marriage love is heaven, is rep. in the kingdoms of nature, and in the nymphs which become butterflies, 2758; the simple in faith, who have lived in marriage love and have had conscience, come into heaven, 2759; adulteries, 2746–2757; in the Lord there is a Divine marriage of good and truth, from which comes the heavenly marriage, 2803; the Divine marriage and the heavenly marriage, 2803; the name Jesus Christ sig. the Divine marriage, 3004–3010; see CHRIST; the law to prevent marriages with Gentile daughters was representative, to prevent the conjunction of good with falsity, and of evil with truth, 3024, 3027, 3033(2); the essence of all marriage love is the Divine marriage of good and truth, 3077; where the Word treats of marriages, the heavenly marriage of good and truth is signified, in the supreme sense, the Divine marriage which is in the Lord, 3132(2); reformation, which is the initiation and conjunction of truth and of good, is as a virgin when she is betrothed, and afterwards when she is connected with a husband, 3132(2); the heavenly marriage is the conjunction of good and truth in the rational, 3161(2); between rational good of the Lord and truth from the natural there was not marriage, but a covenant like a marriage covenant, but the union of the Divine Essence with the Human, and of the Human with the Divine, is a Divine marriage, 3211; it was permitted to those who were in externals, for the sake of representation, to adjoin a concubine to a wife, but not to those who are in internals, and who are in good and truth, therefore not to Christians, to whom it is adultery, 3246(3); the celestial are from the marriage of good and truth, not the spiritual, who are called sons of concubines, 3246(2); marriages were to be contracted within the families of the nation of the parties, that they might rep. heaven, and the conjunctions of the societies there as to good and truth, 3665(4); the laws prescribing marriages within the tribe and family, and concerning degrees of consanguinity, were given to rep. the cel. and spir. marriage, 3703(17); the heavenly marriage of good and truth, does not take place between good and truth of one degree, but between each of a superior and inferior degree, as between the external man and the internal, 3952; in the things of the Word there is a heavenly marriage, and in the supreme sense a Divine marriage, 4137(4); the good which precedes and initiates to marriage love is beauty, agreement of manners, outward inclination, or equality of condition, 4145(3); marriages and the things relating to marriages sig. the conjunction of good with truth, 4434(2); he who has violated a virgin shall take her to wife, 4444(3); to defile, sig. conjunction not legitimate, 4439; the reason why they were not to contract marriages with the nations was, lest they should become idolaters, and lest evils and falsities should be commixed with goods and truths, 4444(4); it was allowed to contract marriages with the nations which received the worship of Jehovah, who were called sojourners, 4444(7); marriage rep. heavenly marriage which is that of good and truth, 4835(3); where the church is, it is not permitted to have more wives than one; but with the Jews it was permitted, because there was no church amongst them, 4837(2); the law relating to a husband's brother explained, 4835; marrying and giving in marriage, Matt. xxiv. 38, sig. conjunction with evil and falsity, 4334(4); various laws relating to marriage explained, 4434, 4444; they who belong to the province of the loins, and also the organs of generation, correspond to marriage love, 5050–5062; see Loins, Genitals; they are in a state of peace, 5051–2; they are in the inmost heaven and are most wise, 5052; because marriage love is the fundamental love of all loves, 5053; they who have lived in what is contrary to marriage love, strike pain into the loins and the members there, 5059–60; in the Word where good is treated of, truth is also treated of, and likewise where evil is treated of, falsity is treated of also, in order that in the Word there may be a marriage, 5138; there is a resemblance of marriage in all things of nature, 5194(2); how good and truth are conjoined in the heavenly marriage, 5365(2); the marriage of good and truth is in all things of the Word; the double name of the Lord, Jesus Christ, involves the same, 5502; marriage, in the supreme sense, is the Divine itself, and the Divine Human in the Lord, in the respective sense the Lord and heaven, that is, Divine good and Divine truth there, 6179; in everything of the Word, there is the heavenly marriage and Divine marriage, 6343(2), 8339(2), references, 7945; in all things a resemblance of marriage, 7022; with the Israelitish race marriages were impure, because their interiors were unclean, because in internals they were in falsity and evil, 8809; they who are of the spiritual church are not in true marriage until they are in good and thence in truths, 8809; spir. good cannot be conjoined to those who are in the truths of faith alone, and not at the same time in good or what is cel., 8981, 8983, 8987; the espousing of maidservants and its laws, 8995(5); marriages between those who are of different religions are heinous, 8998; affection is common with good women, but affection for knowledge with men; whence marriage loves come, 8994(3,4); in the celestial kingdom husbands are in affection, but wives in knowledges of good and truth, 8994(4); at this day it is not allowed to have more wives than one, nor to take a concubine to wife, the reason, 9002(3); in what manner the illegitimate conjunction of good and truth is made legitimate, 9182, 9184, 9186; betrothing is first conjunction, which is of the internal man without the external, and marriage is the conjunction also of the external, 9182(4); in all things of the Word there is a marriage of good and truth, 9263(9), 9314; true marriage love descends from the marriage of good and truth, 9325(3); the conjunction of good and truth rep. by two partners, also by two brothers, with a difference, concerning which, 9806(2); marriages are most holy, adulteries most profane, 9961(4); the heavenly marriage is the marriage of good and truth, it is heaven, references, 10001; doctrine concerning marriage, 10167–75; true marriage love is the union of two minds from the marriage of good and truth, 10168–9; they have delight both internal and external, which is heavenly, external delight without internal is earthly, such as is that of animals, 10170; no one knows what true marriage love is, unless he be in good and truth from the Lord, 10171; it must be between one husband and one wife, 10172; to bear rule in marriage destroys marriage, 10173; marriages are holy, and therefore not to be injured, 10174; adulteries are profane and are from hell, 10174; they who take delight in adulteries, no longer believe the things which are of heaven and the church, because the love of adultery is from the marriage of evil and falsity, which is infernal, 10175; those of the fifth earth have a perception whether there is marriage love, from the idea of the conjunction of good and truth in their minds, 10756; their manner of choosing to themselves wives in a certain earth in the universe, 10837; they have only one wife, because more than one is against Divine order, 10837; the heavenly marriage is the conjunction of good and truth with man and angel, in the supreme sense the union of the Divine itself in the Human of the Lord, 10366–7; why the Israelites were permitted more wives than one, 10603(5); marriage sig. legitimate conjunction, whoredom illegitimate, three forms of it, 10648.

Marrow, or Medulla. What spirits have reference to the medulla of the brain, 4039–40, to the spinal marrow, 5717, 8593; to the *medulla oblongata*, 9670(2).

Mars. Its situation, 7171; the inhabitants and spirits of the planet Mars, 7358–65; where this planet appears in the ideas of spirits, 7358; their speaking was most soft, and their speech internal, or by the eustachian tube, 7359–60; the face and eyes correspond, they have no hypocrisy, 7360; the most ancient people in this earth had such speech, 7361; they have internal respiration, 7362; they are of a cel. genius, 7362; in that earth there are societies, and not empires, they who agree in mind consociate with each other, 7363; they who think evil, and will evil, are cast out from society, 7364; the lust of dominion, and of gain, is thereby prevented from entering their societies, 7364; continuation, 7475–86; they appear to themselves like men, such as they have been in the world, 7475; among the best from the earths of this solar system, 7476; they acknowledge and adore the Lord and believe that He rules the universe, 7477; their humiliation is inmost and profound, 7478; see Humiliation; they believe that nothing appertains to themselves but what is defiled and infernal, and from the Lord is all good, 7479; they have reference to the medium between thought from affection, and the affection of thought, thus the medium between the cerebellum and the cerebrum, 7480–81; on this account they cannot dissemble, 7481; the spirits of our earth are as it were insane within their sphere, 7482; the lower part of the face of the inhabitants is black in the place of the beard, but the upper part is like the face of the inhabitants of our earth, 7483; they feed on fruits and pulse, 7484; they are clothed with garments woven together of fibres and bark, 7485; they know how to make fluid fires, from which they have light in the time of evening and night, 7486; continuation, 7620–7622; there was seen a beautiful flame of various colors adhering to a hand, which sig. their cel. love, it was changed into a bird of beautiful colors, but which at length became of stone, which sig. the spir. love of those who have receded from love, until it became none with those in evil, 7743, 7620, 7622; a spirit was seen rising through the region of the loins to the breast, who was desirous to take away this bird, and endeavored to persuade that he was from the Lord, but presently he set it at liberty again, sig. that they are in such a persuasion, 7621–22; the inhabitants of Mars, 7742–51; this bird and its changes also sig. those who invented the art of speaking by the lips and countenance removing themselves from the affections, and withdrawing the thoughts, 7745; they have reference to the internal membrane of the skull become bony, 7748; they judge evilly of others and of heaven, and well of themselves, 7747–9.

Marsh sig. things impure, 2702(15).

Mary. See Mother. The Lord's exteriors were human from Mary, 1460. The Lord glorified His Human; He wholly exterminated His first rational; hence He was no longer the son of Mary, 2657(6), 4692(5), 6872(4), 10057(6), 10830.

Masculine. See Male.

Mash, son of Aram, sig. a species of internal knowledge of good, 1234.

Massah sig. the quality of a state of temptation as to truth, 8587; temptation against the Divine Itself in respect to the Jews, 8588(2).

Master. Father sig. those in the good of the church, master, those who are in the truth of the church, 3703(10).

Material. The material is a receptacle of the spiritual and celestial, and corresponds, 3741(2), 3745; spir. ideas superior to material ideas, those of spirits to those of men, 1025(2), 1526(2), 1876(2), 4408, 4901(3); angels care nothing for material things, 1645; material things draw the mind downward and contract its field, 6811; the spirits of Mercury constitute the memory of things not material, 6921, 6925; those of our earth love material things, 6928–9; of those who have a material and earthly idea of spir. and cel. things and also of God, 10582.

Maternal Human. See Human. The maternal human was gradually separated until He was no longer her son, 2649(2).

Me. In me sig. what is certain, 6981, 6995.

Meadow sig. things of instruction and intelligence, 3220, 5201; doctrine, 6049(2); mentioned, 9699, 10161.

Meal. See Fine Flour. Meal, fine flour, and cakes, sig. cel. things, 2176–7; truth from good or the spiritual from the celestial, 3316(4); meal, truth from which comes good, 7906(3); truth from the Word by which what is falsified becomes good, 8408(5); to grind meal, sig. to select truths from the Word and explain them to serve good, 9995(8); in the opposite sense it sig. to use the Word to confirm evil, 9995(7).

Measure. Numbers and measures, sig. things spir. and cel., 647–650; weight sig. the state of a things as to good, measure, as to truth, 3104, 3405, 4482, 5658, 8533; every one has his measure both the evil and the good; it is filled in the other life, 7084(3); measure, the state of a thing as to truth and good, 9603; a hin, the quantity for conjunction, 10136–7; measures for things liquid and dry, which were the hin, the cor, the bath, the ephah, the homer, and the omer, 10262(4); why the hin was divided into four, and the ephah into ten, 10262(2); measures, length, breadth, height, their sig., 10179–81.

MEAT. See FOOD.

MEAT, SAVORY. Savory meat in the original language is what is enjoyable and pleasing to the taste, and sig. what is enjoyable of good and pleasing of truth, 3502, 3520, 3536, 3543, 3589.

MEAT-OFFERING. See BREAD-OFFERING.

MEDIATOR. See INTERCESSION. The Lord is called Mediator and Intercessor because by the Son is meant the Divine truth, and by the Father the Divine good; mediation is effected by Divine truth because by it access is given to Divine good, 8705, 8705(3), 4211(2), 6804(4), 7251, 8864(2).

MEDICINE sig. the truth of faith which preserves from falsities and evils, 6502, 57, 885, 9031(4).

MEDITATE, THINK. Meditation is a state of the rational when it applies the mind intently, to meditate in the field is to think in good, 3196.

MEDIUM. See MIDDLE. In order that the good of the rational may flow into the natural there must be a medium, 3209; mediums are such things as derive something from one part and something from the other part, what these are, 3913; an affirmative is the first medium, 3913(5); a second general truth or medium, sig. by Naphtali, 3928; a third medium, the good of faith in the internal man and corresponding good works in the external man, sig. by Gad, 3935; a fourth medium sig. by Asher, 3939. Mediate goods, 4067(4), 4073(2); their nature shown, 4145; the medium rep. by Benjamin is the spir. of the cel., this medium is necessary to conjunction, 5411, 5422, 5427–8; the medium lives from the internal, 5413, 5427; the medium rep. by Benjamin described Gen. xliii., 5574, 5586, 5612, 5688–9, 5707, 5728, 5736; the medium represented by Benjamin is interior truth from which is a more perfect perception, 5920; the Divine Human, the mediator, 6804(4); the Divine truth proceeding immediately from the Lord, sig. by Moses is infinitely above even angelic understanding, it is accommodated by mediations to angelic and human comprehension, sig. by Aaron, 6996, 6998, 7004–7010; mediation is of Divine truth with Divine good, 8705.

MEDULLA. See MARROW, 4325, 9670.

MEET, TO, (*convenire*). Meeting, when it relates to the Lord, sig. His presence and influx, 10147–8, 10197. The tent of meeting, or assembly, sig. the external of the Word, of the church, and of worship in which are things internal, 10547. See TENT.

MEET, TO, (*obviam*). See TO RUN TO.

MELANCHOLY induced by spirits, 6202(2), 8164(2).

MELCHIZEDEK rep. the Lord, 1659; the cel. things of the interior man appertaining to the Lord, 1725. Melchizedek was king and priest and rep. the Lord as to the regal and priestly function, 6148(4). Melchizedek means king of justice, the Lord was so called from His being made justice and thereby salvation, 9809(2).

MELT sig. to vanish, 8487.

MEMBRANES, 5188, 5557, 7748, 8990.

MEMORIAL. That when it is predicated of the Lord, it sig. quality in worship, and is predicated of truth, 6888; the quality of state, 7881; for a sign and for a memorial, sig. perpetually in the will and understanding, 8066–7, 8620.

MEMORY. The memory of knowledges of faith is so distinct from the memory of natural things that they have scarcely anything in common, 1198. It is the interior memory from which spirits speak, 1639; the memory of man remaining after death, and the remembrance of those things which appear in the life of the body, 2469–94; man has two memories, 2469–94; he does not know this, 2470–1; what relates to the exterior memory, and to the interior memory, 2471, 2480; from the exterior memory man speaks the languages of expressions, from the interior the universal language, 2472, 2476; how much the interior excels the exterior, 2473; all things which man has seen, heard, thought, spoken, and done, are inscribed on the interior memory, it is the book of his life, 2474; see BOOK; man has with him all things of the exterior and interior memory, 2475; he is not allowed in the other life to use those things which are of the exterior memory, for various reasons, 2476–77, 2479; how it is when a spirit from his exterior memory flows in with man, from experience, 2478; spirits know all things which are in man's memory and thought, 2488; to the exterior memory appertain languages and sciences, which in the other life are of no use to man, but by which he has cultivated his rational in the world, 2480; men after death lose nothing from the exterior memory, from experience, 2481–2, 2485–6; the exterior and interior memories are organic, described, 2487; the things of the interior memory manifest themselves by a sphere, 2489; on the interior memory are impressed those things which a spirit hears and sees in the other life, but with a difference; thus they can be instructed, 2490; spirits who have reference to the interior memory, 2491; memories are presented visible in the other life like callous substances, 2492; angels have no concern about things past and to come, still they have from the Lord the most perfect memory, what is past and to come is in everything present to them, 2493; men, who are in the good of love and charity, have angelic intelligence and wisdom, but they do not come into it until they put off successively things corporeal and worldly, 2494; without an idea there does not remain anything in the memory, 2831; knowledges, which are of the exterior memory, are most perplexed and shady, 2831(10); the outer or corporeal memory is as a servant, 3020(2); truth when conjoined with good is elevated into the inner memory, 3108. Truths are vessels recipient of good, and in themselves are nothing but perceptions of the variations of form according to changes of state, 3318(2); things in the exterior memory are outer knowledges, in the interior memory are truths, the former being in the light of the world, the latter in the light of heaven, 5212; forgetting is the removal of the thing from the direct view; the things in the memory are arranged by the influx of good, 5278; love introduces things into the memory, 5893(2); spirits and angels retain in the memory the things which they see and hear, and hence grow in wisdom to eternity, 6931; the spirits of Mercury have reference to the memory, 6696; see Mercury; all the things which have entered through the senses with man remain in his memory, 7398; hence the evils, which infernals have done in the life of the body, are presented to their view, 7721; spirits and angels know all things in man's memory when they are present, 6192–3, 6198–9, 6214. Two memories, everything therein of thought, intention, will, speech, and action, all remain after death, 7122; the things of faith remain in the memory, they are perpetually in the understanding and will, 8067; the things of the memory serve the intellectual part as a mirror for seeing spir. things, 9394; the intellectual calls forth nothing else but what favors its loves and preconceived principles, 9394(2); the things which are made things of the life vanish from the external memory, 9394 (4); the scientifics of the memory are compared to muscles, 9394(5); things habitual are separated from the external memory and stored up in the internal, 9723; those things which are inscribed on the interior memory are impressed on the life, 9723 (2), 9841; observations concerning knowledges of the memory, references, 9922. See Knowledge. The things impressed on the memory with the good are in a heavenly form, 9931; how the remembrance of truths is effected when one comes into good, or the affection of doing good, 9154(3); there are two memories, which are as it were two books in which all his thoughts and acts are written, on the interior memory are inscribed things of the will or love, 9386(2).

Memphis sig. those who would be wise concerning Divine things from themselves and from outer knowledge, 273.

Mene, he hath numbered, Dan. v. 26, is predicated of truth, 3104(4).

Meninges of brain, 501, 5724.

Menstruous Things, sig. unclean, 4161.

Mercenary or hired servant, sig. those who do good for the sake of gain, and for the sake of recompense in heaven, 8002.

Merchant, Merchandise. Merchants sig. those who have the knowledges of good and truth, merchandise, those knowledges themselves, 2967, 4453, 4756; to trade, sig. to procure and to communicate knowledges, 4453; to wander through the earth by trading, to fructify truths from good, 5527; the merchandise of Babylon, Rev. xviii., sig. things invented for the sake of self worship, also doctrinals and knowledges perverted to favor themselves, 4748(5). Merchandise sig. knowledges, 1164(5), 4748(5), 8215 (2), 10227(12).

Mercury (*Mercurius*). The spirits of Mercury, 2491, 6696, 6808–17, 6921–32, 7069–79, 7170–7; in Greatest Man they refer to the memory of things abstracted from terrestrial and merely material things, 6808; when they excited from my memory cities and places, they were not willing to know anything of the temples, palaces, houses, but were inquisitive about the things seen and done there, 6809; they have no concern about terrestrial and corporeal things, 6810; their great desire to acquire knowledges, from experience, 6811; they are better acquainted than other spirits with what is contained in the universe, 6811; when attendant on societies they are inquisitive about such things as they know, 6813; they are conceited, 6813; they are not willing to use vocal discourse, 6814; although they abound in knowledges, they have still no great strength of judgment, 6814; they were told that from knowledges they ought to do use, but they replied that knowledges are uses, 6815; they cannot abide together with the spirits of our earth, because the latter love worldly and material things, but not things abstracted, 6816; in clearness of conception, of thinking, and of speaking, they excel others, because they are not in things material, 6921; how quickly they ran over the things which were in my memory, 6922. They use such a quickness when they speak in a volume, 6923; how rapidly they judge of the discourse of others, if there be an affectation of elegance and erudition, 6924; they wander through the universe to acquire knowledges, 6925–6; they relate to the memory in the Greatest Man, 6925; they shun spirits who are in things material, 6925–6;

they go by companies, 6926; they said they knew of more than hundreds of thousands of earths in the universe, 6927; they differ exceedingly from the spirits of our earth, 6928; I discoursed with them concerning the inhabitants of our earth, how material they are, 6929; they know that knowledges in this earth are printed; they sent to me printed papers to prove that they knew so, 6930; spirits retain in the memory all things which they see and hear, 6931; they relate to the memory of things abstracted from things material, 7070; when any one speaks with them concerning things terrestrial and material, they instantly change the subject to something else, and often to what is opposite, 7070; an example how they blackened meadows, forests, rivers, when represented to them, 7071; they did not deal so with birds, because they sig. knowledges, 7072, nor with lamps and candles, because they sig. truths which are from good, 7072; they were not willing to hear anything concerning sheep and lambs, because they knew nothing of innocence which is a lamb, 7073; they so conceal things, not for the sake of deceiving, but for other reasons, 7074–5; they speak with the men of their own earth, 7075; they are haughty because they know so much; the spirits from our earth told them what they knew and many things they did not know, 7077; afterwards an angel enumerated to them many things which they did not know and which they did not understand, saying that they cannot even know general things to eternity, 7077; they do not tell to others what they know, but communicate all things to those of their own society, 7076; the humiliation of a volume of them, what it appeared, 7077(2); the spirits of Mercury do not appear at a certain quarter and distance, because they wander through the universe, 7078; their planet with the sun appears to spirits at the back, 7078; they applied themselves to the spirits of Venus on the other side of that planet, they were in concord with them, hence there was felt a change in the brain, 7170; the spirits of Mercury said that they believe in God; very many of the spirits of our earth believe in no God, 7172; the Lord in the sun appeared to the spirits of Mercury, and at the same time also to others, and then they humbled themselves profoundly, 7173; a great light was then seen by some, 7174; a female of their earth was seen, her quality and clothing, 7175; the spirits of Mercury are desirous to appear as crystalline globes, 7175; oxen and cows seen there, their form, 7176; the sun of the world appears large to the inhabitants; they have a middle temperature not too warm, because heat comes from the altitude and density of the atmosphere, and from the right or oblique incidence of the sun's rays, 7177; the spirits of Mercury often come to the spirits of Saturn and by various methods learn what they know, 9106.

MERCY. The spirit of God is mercy, 19; mercy is applied to the celestial, grace to the spiritual, 598(2); the mercy of the Lord which is of love, its quality, 1735; to be merciful is predicated, because man is infernal, 1049; to remember, when it relates to the Lord, is to be merciful, 840, 1049; the cel. implore the mercy of the Lord, the spiritual grace, 598, 981, 2423. See GRACE. Love is turned into mercy, when any one who wants aid is viewed from love, 3063; mercy is love in the internal sense, 3063, 3073, 3120; mercy and truth sig. love and charity, also charity and faith, 3120–2; the love of the Lord is mercy extended towards the human race sunk in so great miseries, 3875; mercy is the Divine love, also charity, mercy with the evil is not true mercy, 5132; mercy is love grieving, 5480; to do mercy and truth sig. what is good and true, being a form of speaking customary with the ancients, 6180; to have compassion sig. admonition from the Divine, 6737; to lead the people in mercy sig. Divine influx with those who abstain from evils, and thereby receive good, 8307; mercy sig. the influx of good and truth, 8879; to be gracious when concerning the Lord, sig. to gift with spir. good; to show mercy, to gift with cel. good, 10577; mercy and truth sig. love and faith, 10577; immediate mercy is not given, because contrary to order, but mediate, thus only to those who live according to the Lord's precepts, and receive him, 10659(4); true mercy is shown in punishing evils, 2258(3); mercy sig. cel. good, grace spir. good, 10617; mercy is not immediate, it is to those who recede from evils, 10659(4); if immediate all would be saved, 10659(4).

MERETRICIOUS hire sig. falsity of doctrine which they set forth for truth, 8904(7).

MERCY-SEAT sig. the hearing and reception of all things of worship from the good of love, 9506, 9682; cleansing from evils, thus remission of sins, 9506(3), 10339, its particulars explained, 9511–9525, 10196.

MERIBAH sig. the quality of complaint in a state of temptation as to truth, 8588; in respect to the Jews, it sig. the quality of their complaint toward Jehovah, 8588(2), 1678(3).

MERIT. See JUSTICE, REWARD, CHARITY, THEFT. They who place merit in works are cutters of wood, 1110, 2784, 4943; they who place merit in truths appear to cut stones, 3720(2); and cutters of grass, 1111; those who place merit in works, ridicule the interior things of the

Word, 1877, 1774; how they are represented, 1774; they who have done well for the sake of themselves and the world, merit nothing in the other life, 1835(3). See JUSTICE. True charity is void of all merit, 2371(4); the quality of those who place merit in their good actions in the other life, 2027; man is not saved by temptations if he has placed any merit in them, for in such case he has lost the thoughts which he received from the Lord in temptations, to which other thoughts might be bended, 2273(2); when man places merit in good works they are impure, 3147(7), 3956; reward sig. a medium of conjunction, they who are in the affection of good do not think of reward, 3816; they who enter heaven put off two things, the proprium, and self merit, 4007 (4); belief that good is from self, and salvation is merited by self; it exists in the beginning of reformation, but is not confirmed; he who confirms it in himself is incapable of being amended, 4174; those in truth without good make merit of all outward good works they have done, 4638 (7); the happiness of heaven consists in doing good to others without recompense, 6388; they who do good for the sake of recompense are the lowest in the Lord's kingdom, 6389–90; it is unknown to those who are in the love of self and of the world, that there is so great happiness in doing good to others without recompense, 6392(2); they who do good for the sake of reward are desirous to be served, and are never contented, 6393(2); good ought to be done without a view to recompense, 6392(2); to do good for the sake of self and the world ought to be in the last place, the foot, not the head, 9210(3); the one only good which reigns in heaven is the good of the Lord's merit and justice, 9486; which is His subjugation of the hells and reducing them and the heavens into order, 9715, 9486. See JUSTICE. Doctrinals concerning merit, 9974–9984; they who believe they merit heaven, do good from themselves and not from the Lord, 9974; good deeds from self, are not good, 9975; they despise the neighbor, and are angry at God Himself, if they do not receive a reward, 9976; such cannot receive heaven in themselves, 9977; they who place merit in works cannot fight against the hells; the Lord fights for those who do not place merit in good works, 9978; the Lord alone is merit and justice, 9979; man of himself is nothing but evil, to do good from self is doing it from evil, 9980; the Word teaches that good ought not to be done for the sake of reward, also that all good is from the Lord, 9981; infants and the simple are allowed to believe that they shall be recompensed for their good actions, but it is not allowable for the adult, 9982; illustrated by the goods which are done to friends, brother, country, and children, without a view to recompense, 9983; heaven and eternal happiness are implanted in that affection of love, 9984; they who attribute truths and goods to themselves, and thus believe that they have merit, are exposed to the three punishments denounced against David, namely, first, that they cannot receive anything of good, which is the first punishment, described by famine; secondly, flight before their enemies, and, thirdly, pestilence, 10219(4); man is so far wise as he ascribes all truths and goods to the Lord, 10227.

MESENTERY. See CHYLE. The correspondence of the mesentery in the Greatest Man, 5181.

MESHA sig. truth, 1249.

MESHECH sig. worship in externals, 1151(2); doctrinal teachings which are rituals, 1151(5).

MESOPOTAMIA the Ancient Church there, 1238(2), 4680(3).

MESSENGER. To send messengers sig. to communicate, 4239.

MESSIAH. Messiah is the same as Christ. See CHRIST. Messiah, Christ, and King, sig. Divine truth, 3009, 9954 (11); on names of the Lord see 3004–11; discourse with the Jews concerning the Word, the land of Canaan, the Messiah, 3481; how grossly blind the Jews are concerning the Messiah who was to come, 8780(3), 10707.

METAL. Metals, their spir. signification, 425, 643; the state of the church is compared to metals, 1837; they sig. good and truth or opposites, 8298. See GOLD, SILVER, BRASS, IRON.

METAPHYSICS. See PHILOSOPHY. Metaphysics and logic compared by spirits of another earth to dust, 3348, 4658.

METHUSELAH, the eighth church, 463, 515–6, 523–4, 533.

METHUSHAEL sig. a heresy derived from Cain, 404, see 527.

MICAH. A Gentile who heard of Micah and his graven image, 2598.

MICHAEL sig. an angelic function, 1705, 8192(3).

MID-DAY. See SOUTH.

MIDDLE, MIDST, MEDIUM. See CENTRE, MEDIUM. Middle sig. what is inmost, 1074; what is primary and inmost, 2973 (3); falsities possess the circumference with the good, and truths with the evil, 3436, 9164; Benjamin rep. a medium between what is internal and what is external, 5411; a medium proceeds from what is internal, and conjoins to itself what is external, 5413; there must be a medium to the intent that what is external may perceive what is in the internal, 5427–8; that the internal and external may be conjoined, there must be a medium, 5586; neither the good nor the truth of the church exist without a medium, 5612; the Lord does not appear until conjunction is effected by a medium, 5696; see Benjamin; a medium, must derive something from the internal and the external, 5822; what is inmost, in things successive, is the middle or centre in things simultaneous, 5897; the truths which are directly under the view of the internal sight are in the middle, 6068, 6084(2); hence middle or inmost sig. what is best, 6084(2), 6103; to do in the midst of them sig. that it may directly touch them, 6911; to go forth through the middle of Egypt, or of the land, and through all sig. everywhere, 7777; there are intermediates in the heavens for the sake of influx and communication, 8787, 8802(2); truths are in the midst with the good and falsities with the evil, 9164; middle, the inmost, 9666(3).

Midian, Midianites, sig. those who are in the truths of faith, and in good of life, in truth of simple good, opposite sense, those who are in falsity, because not in good of life, 3242; the Midianites sig. those who are in the truth of simple good, 4748(3), 4756, 4757, 4788, 6773, 6775, 7019, 8643, 9595(4); the Midianites and Ishmaelites who sold Joseph into Egypt, why first one then the other is named, 4756, 4968; Midian, truth without the good of life, 5955(2); those who are in the externals of the church, and believe the Word in simplicity, 6775. Midianites were descended from Abraham, 1362, 3239; they were idolaters, 1360; they sig. those in falsity, 3762(6), 4650(2), 8815(2). See Jethro.

Midnight sig. the last time of the old church and the first of the new, 4638(4); a state of mere falsity from evil, total devastation, privation of all good and truth, 7947.

Midst, see Middle, sig. inmost, 1074, 2973(3); where there is influx from what is higher or interior, 9913; the inmost sig. good, references, 10153, 10157.

Midwife sig. the natural, 4588, 4921; where scientific truths are, 6673, 6678, 6686.

Migdol, 8130.

Might (*vires*), sig. power belonging to good, strength, power belonging to truth, 6343.

Mighty (*potens*). Mighty one sig. faith in both senses, 1177–9; the opposite sense, who are in falsity from evil, 8315, those in truth from good, 8315.

Mighty (*fortis*). They were called mighty or strong ones, who were under the influence of self-love, and they appear to themselves mighty, 583.

Milcah, the Wife of Nahor, here sig. marriage of evil and falsity in idolatrous worship, the wife falsity, 1369–70; see Nahor; rep. truth with the Gentiles, 2861(2), 2863, 2866.

Milchom god of Ammon, 2468(16).

Mile sig. that which leads to truth, 9048(6).

Milk sig. the celestial spiritual, or the good of truth, 2184(4), 4563, 6380, 6740, 6857; to give milk or to suckle sig. to implant truth from good, 2643, 6745; milk, sig. spir. good, butter, cel. good, 5620(3); see Butter; milk, spir. good, which is the good of faith, honey cel. good which is the good of love, 10530. A land flowing with milk and honey sig. pleasantness and enjoyment of truth and good, 6857, 8056; wine and milk, wine the spiritual of faith, milk the spiritual of love, 2184(5); not seethe a kid in its mother's milk sig. good of innocence of the later state must not be conjoined with truth of innocence of the former state, 9301; also that they should not destroy the innocence of infancy, 3519(7).

Mill. A certain one sat at a mill, supposing all things to be fantasies, 1510 (3); they who grind at a mill, in the Word sig. those who within the church are in truth from the affection of good, and in the opposite sense, those who within the church are in truth from the affection of evil, 4335; mill sig. doctrinal teachings, millstone, the truths thereof, 4335(4); experience concerning those who were grinding at a mill, that they were such as collected many truths without an end of use, 4335(5); a maid servant behind the mill stones sig. that which is of faith in the last place, 7780; to sit at the millstones sig. to learn such things as are to be serviceable to faith, and afterwards to charity, 7780; mill sig. those things which are of faith, 9050(7); also the things which serve for procuring faith and afterward charity, 9213(3); to grind at a mill sig. to select things from the letter of the Word, and also to explain them in favor of self-love, 9995; to grind at a mill, and also to bruise, the arrangement of truths in a series, and the preparation of goods, that they may serve for uses, 10303(5).

Mind (*animus*), the lower mind, 2072, 2310, 3527, 3849(4), 4215(2), 4292(4), 4299, 4301(3), 4326(2), 8998.

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Nail. An awl sig. the same as a stake, pin, or nail, namely an affixing or joining to, assignment to, 8990(5); conjoining and strengthening, 9777, 9854(2).

Nakedness is of innocence, but without innocence it is disgraceful, 163–5, 213–4, 229; stripped of garments, sig. deprived of the truths of faith, 1073, 1075, 1079; naked sig. one who acknowledges that there is nothing of truth and of good in himself, 4956(2), 4958; the nakedness of the land sig. its being without truths, 5433. To the chaste and innocent, nakedness, is not a shame and scandal, but to the lascivious and immodest, 8375. See also Innocence. Nakedness sig. the interiors of the love which are filthy and infernal; the signification of nakedness is according to the parts which are naked, 9960; baldness sig. deprivation of the intelligence of truth and of the wisdom of good, 9960(2); nakedness of the body, deprivation of truths of faith, 9960(7); of the loins and genitals, deprivation of the good of love, 9960(10); of Noah, 9960(16); nakedness with those in cel. good, sig. the good of cel. love, 9960(19); the nakedness of Adam, 9960(19); of Aaron and his sons, sig. loves contrary to heavenly loves, 9960–1; of the inhabitants of Jupiter, 8375; cel. things are rep. as naked, those in cel. kingdom so appear, 9477; nakedness sig. that which is destitute of truths, thus full of falsities, 8946; nakedness, what is unclean from evils and falsities, 10037(6); deprived of the good of love and truths of faith, 10479; inhabitants of the fifth earth naked, 10753–7.

Name. Name and calling by name sig. to know the quality of a thing, 144, 145, 339, 340, 479, 483, 1754, 2009; to call on the name of Jehovah sig. all worship, 440, 2724; when any one is named in the Word, the man of the church is signified, and what is of the church, 768; to make a name sig. to get the reputation of power, also glory, 1308, 1419; expressions and names do not penetrate into heaven, spirits with their speech cannot even utter any name, 1876; how elegant the internal sense of the Word is, although there be nothing but mere names, 1224, 1264; the Lord's Divine Human is the name of Jehovah, 2628; the name of God sig. everything in one aggregate, by which God is worshipped, thus quality, 2724; at length they worshipped the name only, and worshipped so many gods, 2724(3); name sig. quality, 1896, 2009; formerly names significative of state were given to infants, 1946, 2643; names in the Word sig. things, exemplified, 1888; what is signified by the two names of the Lord, Jesus and Christ, 3004–3011; see CHRIST. His name sig. everything in one complex by which the Lord is worshipped, 3006; name sig. essence, when it relates to the Divine, 3237; to call, without mentioning a name, sig. to be of such a quality, 3421; in ancient times names were significative of state, from what happened there, 3422, 4298; the names of places, as of persons, have not a like signification in one sense as in another, 4310; in the Word by names are sig. things, this was the custom of writing amongst the ancients, 4442(2); several names of a person rep. one person, and several names express one thing, 5095; the idea of person is turned into the idea of thing in the internal sense, 5225; why the different names Jacob and Israel are used, 5583; it is instantly perceived in heaven what the names of places and persons in the Word signify, whence this is, 6516(3); the name of the Lord or of Jehovah sig. the all of faith and charity by which He is worshipped, 6674(4); the name of Jehovah sig. the Lord's Divine Human, 6887–8; Jehovah is His name, sig. that it is the Lord alone from whom are all things, 8274; to bring the name of God into what is vain sig. to profane and blaspheme, and to apply Divine statutes to idolatrous worship, as the Jews did when they adored the golden calf, 8882; the name of the Lord sig. the Divine Human, also all the good of love and all the truth of faith which is from the Lord, 9310; names do not enter into heaven but the thing which they signify; they are perceived in a series, because in the inmost heaven by names in the Word, in a good sense, is meant the Lord Himself, 10216, references, 10282; names sig. things, 10329; quality, references, 10562. Names do not enter heaven, 10638(3). Names of God in ancient times were given to express His qualities, 2724, 2921, 3667, 4162(2), 5628; see GOD, JEHOVAH. Genealogy of names constructed in ancient times to represent things of the church, 339, 340, 404, 468, 470, 483, 485, 1114, 1140–43, 1179, 1238, 4644; why the names of Abram, Sarai, and Jacob were changed, 2009–10, 4286, 4568–70, 5583; six names frequently used in the Word when it treats of the church, 4592 (4); all the places in Canaan from the most ancient times were representative, 6516; things relating to the Lord, heaven, and the church are perceived by cel. angels from the names used in the Word, 10216.

NAPHTALI named from wrestling, it sig. in the supreme sense, own power, in the internal sense temptation, in which man prevails, in the external sense resistance by the natural man, 3927–8; also a state after temptations, 3928(3), 4608, 6024 (6); the state after temptation, 6411–5.

NAPHTUHIM. Rituals merely of the memory relating to external worship, 1193–5.

NATIONS or GENTILES. See PEOPLE, FAMILIES, TRIBES, HOUSES, STRANGERS. By the names in Gen. x. are meant so many nations, which constituted the Ancient Church spread widely around the land of Canaan, 1140; but in the internal sense they sig. various kinds of worship, 1143, see 1130–1264; each nation sig. a different doctrinal or ritual, 1285(2); the names mentioned Gen. xi. were nations, 1329, 1339, 1343, 1345, 1347, 1349, 1351, 1353; Abram, Nahor, and Haran were persons from whom nations were derived, 1355; each nation sig. some certain thing in general in both a good and opposite sense, 1662; the nations in the land of Canaan sig. evils and falsities, 6306, 8054, 8294, 8595, 9316, 9340 (4); this was the reason why they were destroyed, 9193(3), 9320; the Jewish nation was a very evil nation, references, 9320(4), see JEW.

In the most ancient times a distinction was made between houses, families, and nations, 470, 471, 483, 1159(2), 1246–7, 1252, 8117–18; because they thereby rep. consociations in heaven, 471, 483; nations in the general sense sig. goods and truths, 1152, 1258; things of the new will and understanding, goods of love, truths of faith, in opposite sense evils and falsities, 1159(3); goods, 1259–60, 1416, 1849; cel. good, thus the kingdom of the Lord, in the supreme sense the Lord, 1416; evils and falsities in opposite sense, 1259–60, 1849, 1868; the nations expelled from the land of Canaan sig. evils and falsities, 1868(3); the Gentiles, because in ignorance, may be in a state of innocence, 593; with them there is not so great a cloud as with Christians, 1059; the good appertaining to Gentiles is from the Lord, they are more easily reformed in the other life than Christians, 932, 1032(3), 1059, 2284(5), 2589, 2590, 3778(2), 4190, 4197; the Lord with them is equally present in charity, 1059; before the Jewish Church had kings they were a nation, after they took kings they became a people, 1259(7);

the lot of the Gentiles is better, because they cannot profane truths, 1327(3)–8; wherefore the church is to be established amongst them, 1366; they may be in truths, but not in the truths of faith, because they are in charity, they easily receive the truths of faith, 2049; they cannot profane holy things, as they who are within the church, 2051; nations sig. what is good, those in charity, 2227–8; all are saved, whatsoever may be their religion, if they have the remains of good, 2284(4); what is signified by the nations being spoiled and their goods possessed, 2588 (16); the state of the nations and people out of the church, and their lot in the other life, 2589–2604; the general opinion is that Gentiles are not saved, 2589; those of them are saved who have lived a life of good, 2590; the difference in the other life between the Gentiles and Christians, 2590; amongst the Gentiles there are the wise and simple, in ancient times they were wise, 2591; discourse with a certain wise Gentile concerning wisdom, intelligence, order, the Word, and the Lord, 2592; the wise ones of the Ancient Church, their manner of thinking, of speaking, and of writing was representative and significative, 2593; Gentiles at this day are not so wise, 2594; Gentiles are initiated into a choir within a few hours, 2595; Chinese Gentiles from the representations of a choir were known as to the quantity of the affection of charity which they possessed, and of their dread of Christians on account of their lives, 2596; a Gentile who heard of Micah, the quality of the affection of his grief, he rejected the idea of a graven image, 2598; a Gentile who said that from good he knew all truth, 2599; Gentiles are reformed according to their religious principles and their state of life, 2600; those who build cities, where they store up a secret, and give the cities to others, 2601; those who magnify themselves when they adore, and presently prostrate themselves as worms, and suppose that the great God above is carried around and views all things, 2602; those who are willing to be treated hardly, afterwards they are conveyed to paradises, and are reformed, 2603; those who say that they are black in body, but white in soul, 2603; Gentiles conveyed to substitutes for those whom they worshipped under an image or idol, 2604; those in the Ancient Church who became idolaters, 2605; Gentiles are not truly spiritual until instructed in truths of faith; they who have lived in the good of charity, are instructed in the other life, and become spiritual, 2861; Gentiles are in many truths more than the Christians, and can easily be instructed in the truths of faith, 2863(2), 3263(2); a new church is always established amongst the Gentiles, the reasons, 2986(2); truths with the Gentiles are external appearances, which in themselves are fallacies, still they are saved who have lived in good, 3778(2); Gentiles in the good of works, are in collateral good, but they within the church are in direct, 4189; Gentiles have external truths, as the Decalogue, also internal in a certain way, 4190; Gentiles, who are in mutual charity, are more easily saved than the Christians, who are not in charity, from experience, 4190(2); their good is aside but with Christians in a direct line, 4197; the good of the Gentiles is opened in the other life with those who have lived in charity, otherwise than with the Christians, who are not in that charity, 4197; their conjunction with the Divine natural and sensual of the Lord, 4211(2); the Jews were not to contract marriages with the Gentiles lest they should become idolaters, and should conjoin evils and falsities with goods and truths, 4444; companies of nations sig. truths from good or forms of good, 4574; a new church is established amongst the Gentiles, because the old one is in a state incapable of receiving truth, 4747(2); nation sig. good, 6005; the sons of Israel rep. what is heavenly, the nations there rep. things infernal, therefore they were given to the curse, and it was forbidden to enter into a covenant with them, 6306; in the earth Jupiter the inhabitants are distinguished into nations, families, and houses, 8117; the most ancient people on this our earth, dwelt in like manner, and were then accepted of the Lord, 8118; a holy nation sig. the spir. kingdom, 8771; many who were learned in the truths of faith are in hell, and some not in truths, and who were also in falsities are in heaven, 9192; those out of the church were called foes, haters, enemies, from spir. disagreement, 9255–6. Charity ought to be exercised towards those who are out of the church, 9256; the interiors with the Gentiles are not closed as with those who are within the church, 9256(2); a new church is established amongst the Gentiles, because they acknowledge the Lord, 9256(5); people sig. those who are of the spir. church, nations those who are of the cel. church, 10288; nation sig. those in good, people those in truth, 10432. The nations in the land of Canaan sig. evils and falsities, references, 10638, 10640.

NATIVITY. See GENERATION. Nativities are of faith or things of the church, 1145, 1255; they sig. derivations of the church, 1330, 3263(2), 4668; but when concerning the Lord, they sig. that from the Divine was born the Divine rational and from this the Divine natural, 3279; conceptions and births are spiritual, what they are, 3860, 3868; nativity sig. truth, because it is born from good, 4070; nativities are of truth from good, or of faith from love, 4668; to be born sig. to be reborn, or to be regenerated, 5160; nativity sig. re-birth by faith and charity, 5348; those born of God are those in love and faith, 2531(4); abortion and barrenness sig. what relate to the perversions of good and truth, thus when goods and truths do not succeed in their order, 9325.

NATURE. NATURAL. The natural is from the spiritual and the celestial and thereby from the Lord, such is the influx, 775, 880(2), 1096(3), 1702(2), 1707. The things in nature are representative, because from such influx, 1632; universal nature is representative of the Lord's kingdom, exemplified, 2758; every one has an internal, a rational, and a natural, 2181; in the natural there is both good and truth, 2184(7); the combat of man's rational and natural, the man's quality, if the former or the latter conquers, 2183(3); spir. things are presented in natural, hence are correspondences and representations, 2987–3002. See REPRESENTATIONS. The natural man is a servant, all things therein are things of service, 3019; to the natural man belong all external knowledges, and all knowledges of every kind, also the imaginative faculty such especially as it is in childhood, and the natural affections which man has in common with the brutes, 3020(2); the distinction between the natural man and the rational, 3020(3); the natural man is the elder servant of the house, and the administrator, 3020; the first affection of truth in the natural man is not that of genuine truth, this comes successively, 3040; the natural man, how all things are arranged in order therein, 3086, see, 3012–3212; washings sig. purifications of the external, thus of the natural man, 3147; the spiritual and natural man or the internal and external, the spir. man is wise from the light of heaven, the natural from the light of the world, 3167; by the fall they were separated, and the natural man lifted himself up above the spiritual, wherefore regeneration is necessary, 3167(2); the Divine natural in the Lord existed from Divine rational good, through the Divine truth therein, 3283; the natural is regenerated by the rational, so far as the natural does not fight with the spiritual and rational, 3286(2); effected by good of the rational as father, and by truth of the rational as mother, 3286, 3288; the natural consists of good and truth, its good is called enjoyment but its truth knowledge, 3293; the natural as to good is interior and exterior, 3293(2); also as to truth, 3294; the truths of the natural man are truths of sense, of knowledge, and doctrinals, these succeed each other, 3309–10; doctrinals are founded on truths of knowledge, these on sensual, otherwise an idea of doctrinals cannot be had, 3310(4); the good of the rational flows in into the good of the natural immediately, this is sig. by Isaac loving Esau, and Rebekah Jacob, 3314, 3573(3), 3616, 3969(2); the rational receives truths sooner than the natural, because the natural is to be regenerated by influx from the rational, 3321; why the natural is regenerated later and with more difficulty than the rational, 3321(2); natural good connate, and natural good procured from the Lord, 3408; four kinds of natural good, 3469(3); natural good from parents is extirpated, 3470–1; universal nature is a theatre representative of the Lord's kingdom, this latter is representative of the Lord Himself, 3483; how perverse it is that the world at this day attributes so much to nature and nothing to the Divine, 3483; the rational must be regenerated before the natural, 3493; the rational appears to itself to see nothing, unless the natural corresponds, 3493(2), 3620, 3623, 3629; the rational is distinct from the natural, the rational can live separate from the natural, but not the natural without the life of the rational, 3498; to man, whilst he lives in the body, it appears as if the rational lives in the natural, and the rational does not appear distinct from the natural, 3498(2); the natural is regenerated by doctrinals of good and truth, 3502(2); in the natural there are general things, but in the rational particular things; the natural is formed from the particulars of the rational, 3513; distinction between natural good and good of the natural, the former is from parents, the latter from the Lord, 3518; the natural is a body, the end regarded in the rational is as a soul, and the things which are in the natural are respectively as the body of that soul, 3570(3); how the Lord's natural was made Divine rep. by Esau and Jacob, 3599; the interceding means by which he did this rep. by the sojourning of Jacob with Laban, his return to Canaan sig. the Lord had made His natural Divine 3712; the Lord made His Human Divine in the same order in which He regenerates man, 4538(3); the natural life when regarded as an end obliterates both knowledges and faith, 3881; the goods and truths in the natural are inmostly conjoined with the good of the rational, 3576. On this subject, see TRUTH and REGENERATION. It is the rational whence the seeds of good and truth are derived, and the natural where the ground is, 3671; the rational man thinks in the natural, 3679(4); man is so created that by or through him the Divine things of the Lord descend into nature, and from nature as it were ascend, 3702; in the natural memory, as in their ground, are implanted the knowledges of truth and good by life, 3762(2); in universal nature there is a marriage of truth and good, what it is, 3793; the natural is interior and exterior, 3793(2); the natural man is opposed to the spiritual by its ends, 3913(4), 3928; temptation is the combat between the natural man and the spiritual, 3927–8; the natural on one part by things sensual communicates with the world, on the other part by things rational with heaven, and they are intermediates, 4009; in man there are three things in general, the corporeal, the natural, and the rational, and they communicate, 4038(2); who they are that entertain only a natural idea concerning what is spiritual, and who a sensual idea, and do not acknowledge what is spiritual, rep. by the dura mater and skin, 4046; all things in the natural are arranged according to ends, concerning which, 4104(4); the natural is the ultimate of order, 4240; all things of nature have their beginnings from things in the heavens, 4318; the natural is external, middle, and internal, concerning which, 4570; unless the natural be regenerated, the rational cannot produce anything of truth and good, 4588; the rational receives truths and goods before the natural, 4612(2); the natural must be regenerated before it can be conjoined to the rational, because at first it is in inverted order, 4612(4); the rational lives in the natural, 4618(2); a stench like that proceeding from the teeth, and a smell as of burnt bone is made sensible from those who are altogether natural, 4630; the natural is beneath the rational, if they agree, the natural is nothing else than the general of the rational, 4667(2); the natural dwell under the feet and the soles of the feet in the lower earth, 4940–4951; those who attribute all things to nature, and nothing to the Divine, 4941; the greatest part of Christians are sent into the lower earth, because they are natural, 4944; they who attribute all things to nature and still talk of a Supreme Being, cannot have an idea of a living Deity, 4950; universal nature is a theatre representative of the Lord's kingdom, because things spiritual and celestial there terminate, 4939; cel. things are the head, spir. things the body, and natural things the feet, in this order they succeed and flow in, 4938–9; natural good and truth is from a twofold origin, from what is hereditary and from doctrine; the former is natural good and truth, but the latter is natural spiritual good and truth, 4988(2), 4992; the merely natural nauseate those things which are of heaven, and the very mention of spir. things, from experience, 5006(2); truth natural not spir. has affinity with truth natural spir. but not conjunction, 5008, 5025, 5028; the natural regard spir. good and truth merely as a servant, 5013, 5025; the spiritual is prior, and the natural posterior, 5013; those who are natural and not at the same time spiritual, in the other life when seen in the light of heaven, appear with the head downward and the feet upward, 5116(4); the natural is both internal and external, the internal communicates with the rational, and the exterior with the world, 5118, 5126; man has both a rational and a natural, the former is internal, the latter external, 5150(2); the natural, especially the exterior natural, is a plane, and as it were a face, in which the interiors see themselves, otherwise man cannot think, 5165(2); unless that natural is subordinate and thereby in correspondence, man cannot think interiorly, thus cannot believe anything, nor have faith, 5168(2); there is an inward active force in the natural from the spiritual world, without which world nothing would exist which exists, 5173(2); the natural has no view of anything nor does anything from itself, although it so appears, but from the interior, 5286; by the natural simply so called is meant the natural mind, 5301; the natural with the regenerate is constituted from the spiritual as an effect from a cause, 5326; the obedience of the natural has place when man regards the neighbor and the things of heaven more than those of the world, 5368; to the natural man nothing appears which is in the spiritual, unless there be correspondence and a medium; on the other hand to the spir. man all things appear which are in the natural, 5427–8, 5477; the natural is exterior and interior, 5497; they who are purely natural have something hairy instead of a face, 5571–2; many Hollanders are purely natural, 5573; the natural is interior and exterior; man is ignorant of this, but the angelic societies know it well, 5649(2); the natural is the plane in which influx terminates, therefore its life must be subdued, and a new principle given during regeneration, which is the spir. natural, 5651(2); in the interior there are thousands of thousands of things which appear as one in the exterior, 5707(2); the natural is in the light of the world, the spiritual in the light of heaven; the former is the external of the church, the latter the internal, 5965(2); to the intent that man's natural may live, there must be immediate influx from the Lord, and mediate through the spiritual world, 6063(2); they who do good from natural good, and not from religious doctrine, cannot be saved, 6208; because they have no conscience into which the angels may flow, 6208; an internal lives in the natural man, but the internal clothes itself with things by which it can produce effect in a lower sphere, 6275, 6284, 6299(2); the natural must needs be regenerated before there can be influx through the internal, otherwise the internal is closed, 6299(2); the subjugation of the natural, 6567; see REGENERATION. Those things which are in the natural are respectively obscure, 6686; a life according to natural good is not saving, but a life according to the precepts of faith and charity, 7197. He reasons from falsities who attributes all things to nature, who believes that man is a beast; his reasonings are sig. by frogs, 7352; when the church is vastated the whole natural is in falsity and evil in its extremes, and there are no truths there, 7645; the quality of those who do good from natural disposition alone, they cannot be in heaven, 8002(2); faith merely natural is sensual faith, grounded in miracles and authority, it is not of the Lord; but truths of innocence are therein, 8073(3); whatsoever exists in nature has its cause and origin in those things which are in the spiritual world, 8211(2); the regeneration of the natural man, 8742–8747; the quality of the natural man not regenerated, and regenerated, 8744–5. See REGENERATION. The life of the natural, although in good, does not give salvation, but the life of faith, which is spir. life, 8772(2); neither from natural light nor from natural theology can anything be known concerning God and heaven but from revelation, 8944; man is not regenerated until the natural is, 9043, 9046, 9061; the natural man separate from the internal cannot endure a spir. sphere, 9109; interior things close in exterior, and are at rest; interior things have connection with exterior, wherefore if ultimates be removed the interiors also are dissipated, 9216(2). In nature all things represent and correspond, references, 9280. See REPRESENTATIONS and CORRESPONDENCES. There must be a correspondence of the natural man with the spiritual or internal, that he may be regenerated; man is not regenerated until the natural is regenerated, references, 9325(10); the internal of man is called spiritual because it is in the light of heaven, but the external is called natural because it is in the light of the world, 9383; the purifications of the internal man are effected in the natural, 9572; the internal and external man, or the spir. and natural, 9701–9709; what is celestial, spiritual, and natural, or the good of love, of charity, and of faith, follow each other in order, 4938–9, 9992, 10005(2), 10017, 10068. Representatives in nature have reference to the human form, 10185. The natural man unregenerated is hell, 10156. Universal nature is a theatre representative of the Lord's kingdom, references, 8812(5); the natural was created to serve the internal or spiritual, 9776; the natural serves when it obeys and does not draw from the intellectual reasons favoring self-love and worldly love, 9776; everything natural comes forth from what is spiritual, 10200; if the natural is perverted the spiritual can act only in a perverse manner and is therefore closed, 10208(4); of the natural or external man, 10235–7; the sensual, the lowest of the natural is called flesh, it is rejected at death; there is an external sensual in the memory which remains after death but is quiescent, 10236(2); the purification of the natural, 10237, 10243; the feet sig. the natural or exterior things of man, 10241, 10243(3), to wash the feet sig. regeneration of the natural, 10243(2); distinction between sensual and natural life, 10254; spir. and natural thought correspond, 10604(3); principally when man reads the Word, 10604(3).

NATURE. Those who worship nature and deduce from her the origin of things are in principles so deadly that the fantasies of wild beasts are far more sane, 775. Death is nothing but the putting off the things of a most gross nature, 1854(2); all things of nature are from things spiritual, 1881, 2026(2); their causes are from spir. and cel. things, 2993; they are from the First, 4523–4, 10185(4); if influx from heaven were taken away all things of earth would fall to nothing, 10185(4); space and time are proper to nature, 2625; those who consult natural knowledges concerning spir. things believe nothing, they ascribe all things to nature, 2832, 3747(2); they are in fatuous light, 4214(4); their place in the other life, 4941, 4950; there are many who ascribe all things to nature, 3175, 5084(4), 7290(4), 7352, 8628(2); those in self intelligence do, 8941(3); angelic wisdom ascribes nothing to nature, 3483; angels know the secrets of nature, 3626; universal nature is representative of the Lord's kingdom, 3518(3), 3703(2), 3942, 4939, 5116(2), 5173(2), 9272(2); man is a medium uniting the Divine with nature, 3702, 3721; of those who acknowledge nature in place of God, 4733(2); as the sensual, 5094(4); many at the present day, but more in a certain nation than in others, 5572–3; it closes the interiors, 5990; the formation of lower degrees from higher, 5114(4), 7270(3), 8603(2); unless there is an idea of God as Man it falls into the idea of nature, 6876(3), 8705(4), 9303(3), 10736(2); atheists and naturalists reject spir. things, their blindness, 8783; all things in nature relate to the human form, 9555, 10005(4); nature is the ultimate of Divine order, 10634(2), 10728(2).

NAZARITE. The Nazarite rep. the cel. man, 2187(2), 2342(5); must not eat grapes or anything therefrom because these sig. the spiritual, 2187(2). They rep. the Lord as to the Divine Human, also the man of the cel. church, 3301(3), 3300(3), 3812(4), 5247(4), 6437, 9873(6), 10132(10); why they had hair, 3301(3); Samson had strength because he rep. the Lord Who subdued the hells by truth which fights, good does not fight, 3301(4). See also HAIR. Nazarite rep. the celestial man who is regenerated by the good of love, not by the truth of faith, 5113(16); the Lord as to the Divine natural, 6437; the crown of the head of a Nazarite sig. Divine truth in exteriors, 6437. Nazarites sig. the Lord as to the Divine natural, also Divine truth proceeding from Him in ultimates, that is, the Word in the sense of the letter, 9407(9); power resides in ultimates rep. by hair of Nazarites, this the reason why Samson had power by the hair, 9836(2).

NEBAIOTH and KEDAR sig. those things which are of the spir. church, especially amongst the Gentiles, 3268(2), 3688. The sister of Nebaioth, the affection of cel. truth, or what is the same of spiritual good, 3688; the flock of Kedar, Divine cel. things, the rams of Nebaioth, Divine spir. things, 2830(9); Nebaioth those in the good of innocence and charity, 10042(9).

NEBO sig. falsities, 2468(7).

NEBUCHADNEZZAR. The worst of Kings could represent, as Pharaoh and Nebuchadnezzar, 1361(2); their dreams, 1975; he rep. that which vastates, 3727 (8), 7519(10); profanation which destroys, 10227(12). See IMAGE.

NECK sig. influx, the communication of highest and lowest things, and hence conjunction, 3542(2); bands of the neck, interception of good and of truth, thus vastation, also slavery, 3542(4), 3603; the things of the neck sig. communication most general, 3695, 3725; why the neck sig. the conjoining principle, 3542(2), and communication, and conjunction, 3542(2); to open the bands of the neck, to admit and to receive good and truth, 3542(5); falling on the neck sig. a closer conjunction, 4352; the neck, conjunction of things interior with things exterior, specifically of things cel. with things spir., 5320, 5328; to fall upon the neck, sig. inmost conjunction, 5926, 6033; it sig. influx, communication, and conjunction, 5926, 5928; to weep upon the neck sig. mercy; the first and continual of conjunction is mercy, 6034; to break the neck, to separate and to reject, 8079; the neck corresponds to the influx of the cel. kingdom into the spir. kingdom, 9913-14; how the sinews and bones which protect the neck correspond with the protection of cel. good inflowing into spir. good, 9916; stiffnecked sig. not to receive influx from the Lord, why, 10429.

NECKLACE sig. the conjunction of interior things with exterior, 5320.

NEEDLE-WORK. See EMBROIDER.

NEEDY. See POOR. It sig. he who is in scanty truth from ignorance, 9260, 9275.

NEGATIVE. The negative leads to all folly and madness, but the affirmative leads to all intelligence and wisdom, 2568(4). See AFFIRMATIVE. Two principles, the affirmative leading to wisdom, the negative leading to folly and insanity, those in the negative believe nothing if not convinced from the outward senses, 2588, 4760.

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Nine sig. conjunction, 2075. Ninety-nine when it precedes a hundred, the time before the Lord fully conjoined the internal man with the rational, 1988.

Ninety sig. conjunction, 2075. Ninety-nine, 1988. See under Nine.

Nineveh sig. falsity of doctrine from the fallacies of the senses in the obscurity of an unenlightened understanding, 1184, 1188.

No. A city in Egypt sig. the falsity which comes from evil, 8398(2).

Noah. Noah rep. those who had some remains of good and truth, 468. Noah rep. the Ancient Church, 528–536, 597, 605–618, 773; those meant by Noah had a kind of rational truth and natural good, 628; church Noah believed in simplicity doctrinal truths derived from Most Ancient Church, 736; Noah, parent or seed of Ancient Church, 788, 1140–1145; named from rest, 851; how represented, 1126; they were like the Jews fluctuating, 788–9; the nakedness of Noah is explained, 9960(16). See Nakedness. Noah rep. the Ancient Church in general, 4334(5); Noah, Shem, Ham, Japheth and Canaan not persons, they rep. churches, 1283.

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Nose. Breathing through the nostrils, sig. perception, 94, 9697; the nose sig. the life of good, from respiration and from smell, 3103; thence the ornament which was given to the bride was carried upon the nose, 3103; an ornament on the nose. the perception of good, 4551(2), 9930(9); the correspondence of the smell and of the nostrils in the Greatest Man, 4624–34; to the province of the nostrils appertain those who are in general perception, 4624–5. To those who have reference to the interiors of the nostrils, there appear holes, 4627; those who refer to the mucous of the nostrils, they insinuate themselves insidiously with those who constitute the interiors of the nostrils, they are cast down, 4627(3); the wind of the nostrils of Jehovah sig. life from the Divine, and heaven, 8286; the nostril of Jehovah sig. wrath thus the punishment, vastation, and damnation of those in evils and falsities, 8286(4); smell sig. what is perceived of interior truth from the good of love, 10199.

Nostrils (*nares*). See Nose.

Novitiate sig. the good of the external which can be conjoined to the interior, 1708.

Number. See Years, Days, Measure. Years and numbers do not signify years and numbers, but things spiritual and celestial, 482, 487, 647–8, 755, 813. Things of the church were sig. by numbers amongst the most ancient people, 575. Numbers or measures of ark sig. remains, because five predominates, 649. The signification of composite numbers is derived from the simple numbers of which they are composed, 813, 4617; numbers sig. things, 1963, 1988, 2075, 2252, 10217, 4264. Men that can be numbered, what is easy, 4518; all numbers in the Word sig. things and states, 4670; from experience, 5265(2); numbers multiplied have a like signification with the simple numbers, 5291; exemplified, 5335, 5708(2), 7973; number sig. quality, 10217(9); what the number 666 signifies, 10217(8); numbers in the Word sig. things, references, 9487–8. Half of a number sig. as much as is sufficient, and somewhat, 10255. The number of the years of Jacob's life involves the whole state of that which is represented by Jacob, 6175; numbers in the Word sig. things, they express heavenly arcana, 10127(2), references, 10127(3), 10253(2); to number sig. to order, dispose, arrange, and give quality, 10217–9; numbers are significant, compound sig. same as the simple numbers, references, 10253; see, 4177, 4617, 5291, 5708, 5955, 6175, 7973, 8715, 10217, 10262(5), 10492; the law relating to numbering the people explained, 10216–32; parts of numbers, their signification, 10253, 10255.

Numerous. Great is predicated of good, and numerous of truth, 2227.

Nurse sig. the instilling of good, 6740. See Suckling, sig. innocence, 3183.

Nut. Terebinth nuts and almonds sig. goods of life corresponding to the truths of good in the exterior natural, 5622.

Nymph. See Butterfly and Worm. Rep. marriage love, 2578.

Oak sig. exterior perceptions or those of knowledge which belong to the external man, 1442–3, 2144, 2831(8), 4552; to hide under an oak sig. for ever, 4552; an oak sig. what is entangled, fallacious, and false, the lowest of the natural, the truths and goods therein, also their opposite evils and falsities, 4552; the lowest natural, 4565; strength of oak, the evil of self-love, 6306(4).

Oak-grove. See Oak, sig. perception, 1616. The oak-grove of Moreh, the Lord's first perception, 1442–3; the oak-groves of Mamre, interior perception, 1616; oak-groves sig. perceptions from acquired knowledge and first rational things, 2144.

Oath. See To Swear, sig. confirmation, 3375.

Obey, Obedience. To hearken to a voice sig. the union of the Divine essence of the Lord with His Human by temptations, 3381; servants amongst the Hebrews sig. those who act from the obedience of faith, or from truths, and not from corresponding good, but freemen and masters sig. those who act from the affection of charity, 8987; difference between them, 8987–8; there is no knowledge of the difference at this day, 8987(3); to bore through the ear to a door sig. to consign to perpetual obedience, 8990; Hebrew servants and freemen, 8990(2). Angelic spirits or those in first heaven live from obedience, 394, 6396, 8330(2), 9468, 9812(2), 10087, 10130(3); of those who act from obedience, 989, 2425(2), 2439(2), 3684, 3869(11)–70, 7857, 8234; Iron Age in obedience of truth, 4326(3); one ought to compel himself to obedience, 1937; obedience sig. by ear, 2271, by to hear, 2701(3), 2932, to hearken, 3611, by Simeon, 4606, by to do and hear, 9398; the Lord reduced the rational and knowledge to obedience, 2541; the external or natural should obey the internal, 5312, 5368; obedience is consent, 6513; deaf sig. no obedience, 7640; obedience is to do truth from command, 8690; obedience of faith is in the external church, 8762, 8974(3), 8977(3), 9230(2); it is the life of faith, 9193(3); one should not obey the doctrine of falsity, 9284, 9318.

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Observe, To, or keep my charge sig. things of the Word in general, 3382.

Obsession. At this day are not given external obsessions, but internal, principally from syrens, 1983. Adulterers above all others are desirous to obsess man, 2752; man would be obsessed, if spirits flowed in from their own exterior memory, 2477(2)–8; syrens attempt to obsess the interiors of man, 4793; interior obsessions are given at this day, 4793(2); adulterous and cruel spirits are desirous to flow in into the corporeals of man, and thus to obsess him, but they are kept shut up in the hells, 5990; an evil man is interiorly obsessed as to the thoughts; he is only held by external restraints, 5990(2), 4227(2), 5117(10); how the prophets were possessed as to the body shown me by experience, 6212(4); in temptations man obsessed by falsities and evils, 6829.

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spheres of spirits are turned into odors, 925(2), 1514, 1518–19; the odor of a dead body is aromatic when man is resuscitated, by reason of the presence of the cel. angels, 175, 1518; the odor of those who studied eloquence, of those who indulge in pleasures, of adulterers, of hatred and revenge, of avarice, of them that persecute the innocent, 1514; vinous odor sig. compliments in which is truth, 1517; fetor of the teeth, 1631; of domestic lice, 1514; odor sig. the perceptivity of what is grateful, 3577; the Greatest Man and correspondence of odor and of the nostrils therewith, 4624–34; the spheres of perceptions are turned into odors, 4626; grateful odors are perceived by those who are in good, ungrateful by those who are in evil, 4628; the sphere of scandals against the Lord was perceived as an odor of putrid water, and of water corrupted with things refuse and fœtid, 4629; a stench of teeth and a smell of burnt bone arising from those who are natural spirits unseen, 4630; a cadaverous odor from the hell of robbers and murderers, 4631; an excrementitious odor from the hell of adulterers, 4631; mixed with cadaverous, from the hell containing cruel adulterers, 4631; fœtid smells grateful to those in hell, 4628; to the province of the nostrils appertain those who are in general perception, 4624; odor corresponds to perception, therefore aromatics, incense, and odors in ointments were made representative, 4748(2), 5621; odor sig. what is grateful to the Lord, stench what is ungrateful, 7161(2); the sphere of affections of good and truth manifest in other life as odors, 9466; sweet odors what is grateful, 9475; the outmost of the perception of the voluntary and intellectual is smelling, 9996; odor of the incense sig. what is grateful, 10177(3), 10199, 10292, 10298, 10309; an odor of rest sig. the perception of peace, 10054; odor corresponds to perception according to the quality of love, references, 10254, 10292.

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OFFICER. The taskmasters were Egyptians, the officers were Israelites, 7111(2); the officers sig. those who most closely receive, 7111, 7136, 7141.

OFFICES. The Lord provides functions and offices that thereby angels may have life and happiness, 8719.

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OLD TESTAMENT. Why Christian world cares little for it, 2; Jehovah therein means the Lord, 2005; rep. by Moses and Elias, Pref. Gen. xviii.; why interior truths rarely appear in it, 3373(2); rep. by desert, why, 3900(8); by thickness of a cloud, 8781; it is most holy, 8972(2); it is a covenant, 9396(7).

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OMER. A tenth part of an ephah sig. enough, 8468, 8473; and power for conjunction, 8490, 8525, 8540. See HOMER.

OMNIPOTENCE. Omnipotence is predicated of quantity, of magnitude, of the Divine will, of the Divine love, and hence of infinite good; but omniscience is predicated of quantity, of multitude, of Divine intelligence, and of Divine truth, 3934. See POWER.

OMNISCIENCE. See OMNIPOTENCE. The Lord when the Human and the Divine were united had all knowledge, not only of Divine celestial and spiritual things, but of all rational and natural things, for from the Divine everything is seen as present, 2569.

ONAN. The son of JUDAH, rep. evil and the falsity of evil, 4823–24, 4836–7.

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ORDER. See INFLUX. The order of words in the Word of the Lord, 47, 52–3, 146, 312, 670, 710, 802, 8864–5, 10293. Repetitions in the Word, 683, to describe will and understanding, 707. All the laws of order flow from heavenly principles, 162. Order requires that cel. things should rule spiritual, these natural, and these corporeal, 911; this order is in the regenerate, 911(2), 1475–6. The order of conjoining the external man with the internal, 1489. Series and order in the Word, 2953; the order and series of ideas in the internal sense is entirely different from those in letter, 2343(2). The order of influx about instruction from knowledges in the memory, things intellectual and cel. meet them, 1495. Divine truth is order, and Divine good is the essential of order, 1728; the Lord is order itself, thus above order in the heavens, 1919(4); all order is from the Lord, all things are ruled from good and truth, they are from will, good pleasure, leave, and permission, 2447(2); the essential of order is Divine good, it elevates all into heaven; the secondary of order is truth, which condemns all to hell, 2258(2). What wisdom is, intelligence, order, from a wise Gentile, 2592. If man's life were according to order things still more hidden would be perceived in his interior organs, 3702(2). Highest things are together in the ultimate of order, 3739(2). The order in which truths must be that they may enter good, 4302, 4345; man who is regenerating has many falsities mixed with truths, which are arranged into order when he is regenerated, and acts from good. Truths then are in the inmost, and falsities are rejected to the last circumferences; a different arrangement has place with the evil, 4551–2; in the other life evil is contrary to order, and good is in order, and so far as any are in evil or contrary to order, so far in the other life they appear as monsters, but so far as they are in good, or in order, so far they appear as men, 4839(2). Knowledges in genuine order are arranged into the form of heaven, but those which are in inverted order into the form of hell, 5700.

The wonderful order in the mind of the man truly rational, 2556; genuine order in the affirmative principle, inverted order in the negative, 2568(2); how the Lord arranges in order the knowledges in man's mind when he is regenerated, 3057(3); order of influx of the rational into the natural, 3160(2); the orderly arrangement of things in the natural by influx from the rational, 3283; the arrangement of doctrinals in the natural mind is by good which flows in, 3316(2); order of arrangement of things in the mind when man is regenerating and when he is regenerated, 3726, 4104(3–5). The various orders in which the names of the sons of Jacob are mentioned are significative, 3862(3–5); order of introducing good and truth from the intellectual into the voluntary, 4097; affections for sciences and knowledges being the most external and general come first, affection for external truth follows, affection for interior truth comes last, 4345; the order of the sensual in the regenerate and unregenerate, 5125; how the Lord reduces disorderly things into order, 5396; knowledges and truths are arranged in a wonderful order in the memory, in one order with the good, another with the evil, 5881. The order in heaven after the Lord glorified His Human was more perfect than before, 7931. Where order is, there the Lord is present, and where the Lord is present, there is order, 5703–4; the order is, that truths and goods, directly under the view of the internal sight, be in the midst, 6068(2). The universal proceeding from the Lord, arranges all things into order in general and in every part, 6338. Successive and simultaneous order, the latter from the former, 6451(2); the order of heaven is a life of uses, and doctrine, so far as it is derived from the life of uses, 7884. The order of heaven after the Lord began to govern heaven and earth from His Divine Human, 7931. The laws of order are Divine truths, in external things, statutes, 7995. He who is led of the Lord by good, is led according to order, and is in the Lord, 8512. There is an opening from the Lord to him who is in Divine order, and a closing to him who is not in Divine order, 8513. Successive order illustrated from ends, interior things and exterior things are distinct, likewise conjoined, 8603(2). Everything is possible which is according to Divine order, impossible if against it, 8700(2). The Divine truth proceeding from the Lord makes order, and is order, 8700, 8988(3); successive order, according to degrees, 10099. See DEGREES. There are two kinds of things with men which ought to be in order, ecclesiastical and civil, 10789; their government, 10789–10806. Order cannot be maintained in the world without governors 10790; without them the human race would perish, 10791; there ought to be order amongst governors, 10792; the universal heaven, as to all the angelic societies, is arranged by the Lord according to his own Divine order, for the Divine of the Lord makes heaven, 3038, 7211, 9128, 9338, 10125, 10151(2), 10157. See ANGEL, HEAVEN, LORD. Hence the form of heaven is a form of order, 4040–4043, 6607, 9877. In man are collated all things of Divine order; from creation he is Divine order in form, 3624, 3628, 4219, 4223, 4523–4, 6013, 6057(2), 6605, 6626, 9706, 10156(4), 10472. See MAN, CORRESPONDENCE. Every angel who is a recipient of Divine order from the Lord, is in a human form, perfect and beautiful according to reception, 322, 1880–1, 3633, 4622, 4735(2), 4797, 4985, 5199, 5530(2), 6054(2), 9879, 10177(4), 10194. See ANGEL. The whole angelic heaven also, in its whole complex, is in form as a man, on this account heaven is the Greatest Man, because the universal heaven as to all the angelic societies there, is arranged by the Lord, according to Divine order, 2996–8, 3624–49, 3636–43, 3741–45, 4625; hence it is evident that it is the Divine Human of the Lord which gives birth to all those things, 2996, 2998, 3624–49, 3741–45. See LORD. Man is not born into good and truth, thus neither into Divine order, but contrary to it, and in what is contrary to order, and that hence it is that he is born into mere ignorance, and that on this account it is necessary that he be born again, that is regenerated, which is effected by Divine truths from the Lord, that he may be initiated into order, and thus be made a man, 210, 215, 1047, 2307–8, 2578, 3701(2), 3812(2), 8480, 8550, 10283–4, 10731. See MAN, HEREDITARY, REGENERATION. The Lord, when He forms man anew, that is, regenerates him, arranges all things appertaining to him according to order, which is into a heavenly form, 5700(2), 6690, 9931, 10303. When the Lord is present all things are arranged in order by His very presence, He is order itself, 5703–5. See HEAVEN and MAN. The commandments are laws of Divine order according to which one should live, 8512–13; the interiors are open into heaven, even to the Lord, with that man who is in Divine order, but are closed with him who is not in order, 8513; so far as man lives according to order, so far he has intelligence and wisdom, 2592; the Lord rules the first principles of order, and at the same time the last; He rules the last from the first, and the first from the last, thus all things are kept in connection, 3739, 9828. Concerning successive and simultaneous order, and the ultimate of order in which successive things are together in their order 634(2), 3691(2), 4145(2), 5114, 5897, 6239, 6326, 6451, 6465, 8603, 8641, 9216(3), 9828, 9836(2), 10044, 10099, 10329(4), 10335. Evils and falsities are contrary to order; still they are ruled by the Lord, not according to order, but from order, 4839, 7877(5), 10779; evils and falsities are ruled from permission; this is for the sake of order, 7877(4), 8700, 10779. See PROVIDENCE, FREEDOM, AND FORESIGHT. Everything is impossible which is contrary to order, a man who lives in evil can not be saved from mercy alone, in the other life the evil cannot be consociated with the good, nor can man be compelled to live well, and several other things, 8700. See LIBERTY. Ecclesiastical and civil order, 10789–10806. What the Lord speaks first in the commandments and in the Lord's prayer is the inmost and universally reigns in what follows, 8864–5. Divine truth is order, when man receives this truth in good he is a heaven in form, 8988(3); evils are removed from man only gradually according to order, references, 9336; to receive order into one's self is to be saved, 10659(4); order cannot be inscribed by immediate mercy, 10659 (4); the order of goods, inmost good is from the Lord or good of love, next good of mutual love, then good of charity to neighbor, lastly good of faith, 9683; the order of the spices is according to their signification from exterior to interior, 10293.

ORDINANCES (*statuta*). Ordinances same as luminaries sig. changes relative to things spiritual and celestial, 37.

ORDINANCES, or keeping His charge, (*observanda*), sig. all things of the Word in general, 3382.

ORGAN, ORGANIC. Man is an organ of life not life itself, 149, 2658, 3318(2); but the Lord made His Human Divine and became life itself, 2658(2); organic vessels of the external man are opened to receive the life of the internal man by means of the senses, 1563. The correspondence of the organs of the body, see GREATEST MAN.

ORNAMENT sig. holy truth, also what is Divine in externals, it here refers to garments, 10536, 10540.

ORNAMENT FOR THE NOSE, FOR THE NECK, AND FOR THE EARS (*monile*). Ornaments for the nose and bracelets for the hands were given to a bride; the ornaments on the nose sig. good, the bracelets on the hands, truth, because those things constitute the church, 3103, 3105; ear-rings, representative badges of obedience, two kinds, for the nose, which rep. good, called ornaments of the nose, and those which were applied to the ears, and were representative of obedience, 4551; ear-rings are badges of obedience and of apperception, 10402; various ornaments explained, 10540(3). See EARS and BRACELET.

ORPHAN, sojourners and widows, 3703 (19); those in truth and not yet in good, but who desire it, 9199, 9207.

OUTERMOST, the things which proceed in order from inmost to outermost are in degrees, 2973. See DEGREE.

OVEN sig. exterior goods, enjoyments, in the opposite sense the enjoyments of lusts, 7356.

OVERLAY the ark with gold, overlaying implies founding, because the good proceeding from the Lord as a Sun not only encompasses all in heaven, but also acts as a foundation, 9490; to overlay or plate graven images sig. to make falsities to appear as truths, and evils as goods, 10406 (3).

OVERRATE sig. to favor, 9253.

OVERTAKE or reach sig. influx and communication, 8155.

OVERTHROW sig. to reject as nothing, 8283.

OWL. Night seems day to it, same with man who dwells in literal sense alone, 3438(2); owl, falsity, 5044(7).

OWNER sig. the internal man, the intellectual, 9069, 9071, 9075.

OX, oxen, the sons of an ox, and heifers in the Word and sacrifices sig. the cel. natural, 2180; a flock sig. rational goods, a herd natural goods, 2566; ox natural exterior good, 2781(4), 4244; in the opposite sense, affection of evil in the natural, 9083; the laws relating to oxen 9065–9102; ox, the good of the natural, 9134, see, 2180, 2566, 2781, 2830(2), 5198–5201, 6357; the ox of a foe sig. those outside the church in good not genuine, 9255; not plow with an ox and ass together, 10184(6); oxen sig. goods in their power, 10236(5); the opening of an ox and of cattle sig. in what is external and what is internal, 10662.

PADDAN-ARAM sig. the knowledges of truth, 3664, 3685, 4395, 4567, 4610, 6025; and of good, 3680, references, 6242; the knowledges of both, 4107; a state of knowledge, 6242.

PAIN. Pain after circumcision sig. lust, 4496. Pain or grief sig. anxiety of the heart or of the will, 5887.

PAIRS sig. truths of the understanding and goods of the will, 671; things relatively profane, 720; truths and goods, and evils and falsities, 747.

PALACES. See HABITATIONS, HOUSES. Cities and palaces which are seen in the other life, 1626–7, 4411, 10513; decorations, steps, and gates, 1627–8. The rich void of charity at first dwell in palaces, afterwards in viler houses, at length they ask alms, 1631; courts sig. external things, palaces internal, 3271; how produced, 4411, 10194; given to those who ascribe all things to the Lord, 4459(4); palace sig. the Word, and truth of doctrine from good, 4926(6); representative palaces, 10194, 10513.

Pallas. Who were so called by the ancients, 4658(5).

Palm (*vola*), sole of foot, 875; palm sig. power, 2177(4), 6954, 7518; palms of hands, what is from one's own power thus the proprium, 10082; to put on the palms of Aaron and his sons, acknowledgment that those things are from the Lord, 10082; the Lord covering Moses with, sig. closing the internal, 10583–4.

Palm Tree (*palma*), sig. spir. good, or the good of truth, also wisdom, 8367, 8369, 7093(3); branches of palm trees sig. internal truths of good, 9296(6).

Pancreas. Those correspond to the pancreas who act in a sharp manner, 5184; those who correspond to the pancreatic, the hepatic, and the cystic ducts are of different kinds, and are present during chastisements and punishments, 5185.

Pangs sig. despair, that they could no longer enlarge their dominion, 8313.

Pans to take away ashes sig. the things that remove after uses, 9723.

Panther, affections from loves of self and world, 9335.

Papal power, how in a certain council the papal power was confirmed by separating the Lord's Divine and His Human, ascribing divinity to His Divine but not to His Human, 4738(3).

Paps. See Breasts (*ubera*).

Parables. In the Lord's parables all things are Divine, and hence celestial, and spiritual, 4637; various parables are explained in which the number five occurs, 5291; the Lord spoke by correspondences that worldly men might not understand, lest they profane, 9048(5), 302.

Paraclete or Comforter. See Spirit, Holy, 6788, 8724, 9818(26).

Paradise. Man at end of sixth day a heavenly paradise, 63. Paradisal things in the other life, 1619–32, 10194(2), 10276(4); of the Most Ancient Church, 1122; infants walk in paradisal places, concerning which, 2296, 3477; when the angels hold discourse concerning those things which are of intelligence and wisdom, at such times are rep. paradises, vineyards, forests, meadows with flowers, 3220; the sight of the eye corresponds to those societies which are in things paradisal, 4528; magnificence of things paradisal is described from experience, 4528–9; the Word as a paradise, 1772; paradisal regions in first heaven, 4528(2), 9577; paradise sig. the wisdom of man created anew, 8891(3), 10545; a heavenly paradise is intelligence and wisdom, 9396(3); it sig. the wisdom of the cel. church, 9942(4); their internal sig. by paradise, the wisdom and intelligence in it, 9960(20).

Parallelism. Between the Lord and man there is given a parallelism as to things cel. 1828, 1831, not as to things spir., 1832, 3514; there is a parallelism between interior and exterior good, not between interior good and exterior truth, unless the influx of good be such as when it is in genuine order, 3564.

Paran sig. the cel. things of love, 1675(2)–6; the Divine Human of the Lord in respect to what is spir., 2714; Teman the Divine Human in respect to what is cel., 2714; Mount Paran the Divine spiritual or truth of the Lord's Human, 2832(6).

Parched-Places sig. goods vastated, and a salt earth truths vastated, 2455(3).

Parnassus on a hill below Helicon described from correspondences, 4966(2).

Particulars. See General.

Passion of the Cross was the last temptation by which the Lord fully united the Human to the Divine and thus glorified Himself, 2776(2); no one is purified by His passion, 10026(2); by the passion of the cross the Lord fully conquered the hells and glorified His Human, 10655(3).

Pass Over, To (*transire*) sig. to be saved, 8321–3; to pass before, to lead and to teach, 8577; what is further signified, 8321–3.

Passover. The paschal lamb sig. the Lord, also the essential of regeneration which is innocence, 3994(6); it was instituted on account of deliverance from Egypt, thus on account of the deliverance of the spiritual from damnation, by the Lord, 7093(6); the passover sig. the presence of the Lord and the deliverance of those who are of the spir. church by the Lord's coming, 7867; the statutes of the passover are laws of order for those who are delivered from damnation and infestation, 7995; the Paschal Supper rep. consociations in heaven, 7836, 7997; to eat the passover sig. to be one with them, thus to consociate, 8001; the feast of things unleavened or the passover, 9286–92; see Feast; the feast of the passover was instituted in remembrance of the glorification of the Human of the Lord, and of deliverance from evils and from the falsities of evil, and was thanksgiving for the same, 10655. The paschal supper sig. the consociations of angels in the heavens as to goods and truths, 7997; passover sig. the Lord's glorification, also the conjunction of the Divine with the human race, 2342(3); the passover rep. the condemnation of the unfaithful, and the liberation of the faithful when He was glorified, chap. xii. Exod., 7822–8020; Jehovah passed over sig. damnation shall flee thence, 7939; passover sig. liberation from damnation, also from falsities and evils, 9992(2).

Pass the Night. To pass the night in the street sig. to judge from truth, 2335; to pass the night sig. to have peace, 3170; to live in an obscure state, 3693; tranquillity, 4213.

Pasture sig. that which supports the spiritual life of man, especially the truth of knowledge, for the soul desires this as the body desires food, 6078, 6277; truth and the good of truth, which sustain the spiritual life of man, 6413(4); green pastures sig. spiritual nourishment, 7571(2).

Pathrusim sig. teachings of rituals which are mere matters of memory, 1193, 1196.

Pattern of the dwelling sig. a representative of heaven, 9481–2; pattern sig. a representative, 9576–7.

Peace. A state of peace, its quality, 92, 93; it is as day-dawn or spring, 1726; in peace sig. nothing shall be harmed, 1853; see also Tranquillity. Peace in the heavens is like day-dawn in the earths, 2780; all restlessness is from evil and falsity, but peace from what is good and true, 3170, 3696(2); a state of tranquillity is a state of external peace, 3696(2); all they who are regenerating are at first in that state of tranquillity, and also at last, 3696(2); see Regeneration. Peace, in the supreme sense, is the Lord, in the internal sense His kingdom, thus the Divine of the Lord affecting what is good from the inmost, 3780; the peaceful sig. things in agreement as to doctrine, 4479. Peace is the Lord, also His kingdom, and life therein or salvation, it also sig. safety or health in the world, 4681; peace is the universally reigning thing in heaven, and affects all with blessedness insensibly like spring or day-dawn, 5662(2); peace is not given unless lusts are taken away, for these destroy peace, and place rest in restlessness, 5662(2); peace has in it confidence in the Lord that He governs all things, and provides all things, and that He leads to a good end, 8455; the truth of faith has its rise from the truth of peace, 8456; peace is inmost affecting the interiors, and is truth Divine in heaven from the Lord, 8455; the conjunction of good and truth is effected in a state of peace, 8517; when peace relates to the Divine in heaven, it sig. a Divine cel. state, 8665; man, when he is in good, is in peace, but not so when he is yet in truth, 8722; sabbath sig. peace in the heavens and in the earths, because the union of the Human and Divine itself in the Lord, also the conjunction of man with Him, 8890, 8893, 9274, 9278, 9431, 10054, 10730.

Peace Offering sig. worship from freedom, 10097.

Pearl. The beautiful pearl sig. charity or the good of faith, 2967.

Peculium or Own Possession sig. those who are of the church where the Word is, they are the Lord's property, 8768.

Peel. White peelings sig. the removal of exteriors that interiors may be manifest, 4015.

Peg. See Nail.

Pegasus sig. the understanding, 2762(4), 4966(2); the origin of intelligence and wisdom rep. by fable of Pegasus, 7729(8).

Peleg sig. internal worship of the church, Eber and Joktan its external, 1240–1250. Chap. xi. a different series, Peleg has another signification, external worship, 1345–1348.

Pelican, bittern, owl, and raven sig. different kinds of falsity, 5044(7); pelican and bittern, falsities of evil, 9552(2).

Peniel rep. a state of temptation, 4298–9; in the internal historical sense, a state that they put on representations, 4310–11.

Penny. A measure of wheat and three measures of barley for a penny sig. scarcity of love, and charity, 3941(6).

Penuel rep. a state of truth in good, 4301. When he passed Penuel, in the historical sense, sig. when they came into the land of Canaan, 4313.

People sig. truths or falsities, 1259–60, 1672, 2058, 2069; the people of the land, those who are of the spir. church, 2928; gathered to people, when it relates to the representation of any one, sig. such representation no longer relates to him, 3255(2), 3276; people sig. the good of truth, but which in its first existence is truth, 3295; people, truths of the church, and also the truths of good, but in this latter case it is expressed by another expression, yet one in affinity, 3581; gathered to people, sig. to his own in the other life, also to the truths and goods in which they are, 4619; to a company of people sig. increase without limit, 6232; to be gathered to his people, to be in goods and truths in the natural, 6451, 6455, 6464; to receive to Himself for a people, to be added to those in heaven who serve the Lord there, and concerning those there who are of the spiritual church, 7207; servants and people sig. all and each, 7396; people, those who are of the spiritual church, nation those who are of the cel. church, references, 10288. See Nation.

Perception. See Communication and Conjunction and Conscience, Sphere and Odor. What perception is, 104, 227, 371, 495, 503, 521, 536, 1616, 5228; there is perception when love is the principal, 371, 1442; innumerable kinds in heaven, 483; they who have perception know thousands of particulars, not so they who have conscience, 865; the quality of the perception of the Most Ancient Church and whence it was, 125, 597, 607, 784, 895, 986(3), 1121; the man of the Most Ancient Church had communication with heaven, hence perception, 784; what the sons of the Most Ancient Church said concerning perception, 1121; in the other life there is a perception of all the ideas of thought, 1008; there are two kinds of perception in the other life, a perception of what is good and true, also a perception of the quality of others, 1383; in the other life there is a communication of all thoughts and affections, 1390–2; they are consociated according to perceptions, 1394; by reason of perceptions, the evil cannot approach to heaven, 1397; the evil cannot endure the presence of an angel, 1271, 1398; the perceptions of the cel. and of the spir. angels, 202–3, 1384; the quality of their love and faith, perceived, 1394; by perception the quality of others is known, 1504; illustrated by something similar in regard to face, gesture, speech, 1388; whence such perception comes, 1388; because the state is more perfect in the other life, 1389; it was perceived whatsoever was from deceit, 1395; an example of perception from afar off, 1396; they have little perception who are given to reasoning, 1385; they have no perception who suppose that their knowledge is self-derived, 1386; the learned do not know what perception is, 1387; the Lord's perception, all perception is from conjunction, 1616, 1791; the trees of Paradise sig. perceptions, 103.

Why so much is said in the internal sense concerning the unition of the Divine essence of the Lord with the Human, and concerning His perception and thought, 2249(4); the perception of the Lord was above all human perception, 1919(3); what thought is from perception, conscience, and no conscience, 2515; perception is something else than thought, thought is from perception, 1919; difference between perception and conscience, 2144. The Lord's perception, 2144(4), 2171; there are interior and exterior perceptions, 2145, 2171; there is perception of what is good and true in things cel. and spir., perception of what is just and equitable in civil life, perception of what is honest in moral life, 2831(2); the sense of touch is the common or general of all the senses, arising from a perceptive, which is an internal sensitive, 3528; all the sensitive and perceptive is from good, but not from truth, 3528; the quality of a spirit is known as he approaches, 4626; perception is internal revelation, 5097; perception is turned into odors. See ODOR. Revelation from perception, and revelation from discourse with angels, the difference, 5121(2); the quality of perception in such cases. See REVELATION. With those who have perception, the interior rational is terminated, 5145(4). The perception of the spiritual is an influx of the discourse of the angels attendant on man, 5228; at this day it is unknown what perception is, 5228; it exists only with those who are in love and charity, with them there is thought from perception, 5228; the truths of the church are apprehended in a manner altogether different by those who are in good, and by those who are not in good, 5478; perception clearer, in proportion as it is more interior, 5920; perception is the faculty of concluding whether a thing is so or not; this faculty at this day is exercised about things in the world, but not about spir. things, the reason, 5937(2); perception consists in seeing that truth is truth and good is good, also that evil is evil, and falsity is falsity, 7680; the spiritual have perception of civil and moral truth and good, but not of spiritual good and truth, 7977; the light of perception is Divine, not the light of confirmation, which latter is merely sensual, 8781; sight from the interior, 9128 (2); perception, how formed with the celestial, 10124(2); those who are of the cel. kingdom from interior perception know truths, 10786–8.

The Lord's perception, His first perception sig. by oak-grove of Moreh, 1442–8; the oak-groves of Mamre or Hebron perception more internal, 1615–18; He had perception of all things taking place in Him, 1701; and of all things in the world of spirits and the heavens, 1786, 1791; it was from the internal or Jehovah, 1815, 1919(3), 2171, 2218, 2245, 2552; He had two kinds of perception, one in states of humiliation the other in states of glorification, 2098; His state of perception before perfect union with Divine, 2136–7; His perception respecting the rational, 2138–9; respecting the human race, 2141, treated in Gen. xviii., 2142–2288. The Lord's perception though from the Divine was at first obscure, 2514; His perception from Divine truth and from Divine good, 3619; it was from the Divine but according to the state of reception by the Human, 4571.

PEREZ. The son of Thamar, sig. faith, 4812; it means breaking, sig. separation from good, 4926–7; sons of Judah, cel. love and its doctrinals, 6024(3).

PERFECTION. Men are more perfect in the other life, 1610(2); they cannot be altogether perfected to eternity, 675, 894, 3200, 4295(3), 4379(2), 4803, 9503, 9825; perfect sig. the good of charity, 1994; the Lord alone is perfect, 1414, 4803.

PERFORATED sig. open from highest to lowest, without termination anywhere in the middle, spoken of the degrees of the will, 5145.

PERFUMER. The work of a perfumer

sig. the influx and operation of the Divine in the Lord from conception, 10265, 10299.

Pericardium, 5188(3), 8980.

Peritoneum. The correspondence of the peritoneum, those in the Greatest Man who constitute the peritoneum, their quality when they are infested by those who constitute the kidneys, 5377–8; their quality when infested by those who constitute the colon there, 5379; mentioned, 8980, 9216.

Perizzite. Canaanite sig. hereditary evil, Perizzite, falsity from it, 1573–4, 1867, 9316, 10638; so long as anything of the church remained with them, that is, so long as the Ancient Church was in Canaan, the Canaanite sig. the church as to good, and the Perizzite the church as to truth, 4517; the Perizzite, falsity from evil, 6859.

Permission, 592(2), 1755; evil is not from Him who permits, 592, 8227(2); the Lord governs all things from will and good pleasure, from leniency or indulgence, and permission, 1384, 1755, 2447, 9940; sacrifices permitted not commanded, 2180 (7); the evils which are attributed to the Lord came to pass from permission, 2447; the Lord in temptation does not concur by permitting according to the idea which man has of permission, 2768; many things not commanded but permitted which seem otherwise in the letter, 6914 (5); some things are from the Lord's will, others from good pleasure, favor, and permission, those from permission are the most remote, 9940; evils permitted only so far as they can be turned to good, 6489, 6574(2), 6663; the permission of evil by the Lord is not as of one who wills it, but who cannot bring aid, whilst the end presses which is the salvation of the human race, 7877(5); to leave man to do evil from his freedom is to permit, 10778.

Person. The idea of three persons in God destroys idea of one God, 5256, 6993 (2), 10736, 10821–2; the idea of person is turned into the idea of thing in the internal sense, why, 5225, 5287, 5434; angels think abstractedly from persons, 8343, the reason, 8985, 9007; the name of a person does not enter heaven, 10282.

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PRIEST (*sacerdos*). All priests of Judah and Israel rep. the Lord's priestly function, 1409(4); priest rep. Divine good, king, Divine truth, 1728, 2015(10); all kings and priests rep. the Lord, the former as to royalty the latter as to the priestly office; but so far as they attribute to themselves what is holy, so far they are spir. thieves, and so far as they act wickedly so far they put off what is representative, 3670(2); Aaron rep. the Lord as to His Divine priesthood which is the Divine good, 3858(11); priest rep. good, 5332; priests rep. the Lord as to Divine good; they sig. goods, but kings as to Divine truths; they sig. truths, 6148(3), 8770; evil priests, who in the world have moved the common people to tears by their preaching, especially those of the order of the Jesuits, infest very much the well-disposed spirits, and speak altogether differently from what they think, from experience, 8383; Jethro, priest of Midian rep. Divine good, 8643; the priests of the sons of Israel rep. spiritual good, 8832; priest, Divine good, 9806; priesthood, the Divine good of the Divine love of the Lord, 9809; the priesthood rep. the Lord as to the all of salvation, 9809; to minister, when it relates to the priesthood, sig. worship and preaching the gospel, 9925; the priesthood succeeded in the family of Aaron to the sons, because they rep. the Lord as to the Divine good, 9960(5); the office of the priesthood of Aaron rep. the Lord as to His Divine celestial, His garments the Divine spiritual, explained in detail, 9804–9966; the priest's office sig. the Lord's work of salvation, 9989, 10348. The priesthood of Aaron, of his sons, and of the Levites, is a representative of the work of the Lord's salvation in successive order, as in three heavens, 10017. Governors over things of the church are called priests. Doctrine concerning the priesthood, 10789–10799. There ought to be governors over things ecclesiastical, 10793; they ought to teach truth and to lead to good of life, 10794; they ought not to claim to themselves power over the souls of men, 10795; priests ought to have dignity on account of holy things, but not to attribute it to themselves, but to the Lord, 10796; because honor is not of person but of things, 10797; they ought not to compel any one, but must separate those who make disturbance, 10798.

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PRIMOGENITURE. The first-born sig. the Lord, the first-born of the church, faith, 352; whence came the dispute concerning primogeniture, and the dominion thence derived, 367; there has been a controversy concerning primogeniture, whether it belongs to faith or charity, 2435(2); primogeniture sig. priority and superiority, 3325; it is treated of in Jacob's purchase of Esau's birthright, 3324–36; priority belongs to good but the appearance is otherwise, shown fully with many references, 3324, 3330, 3332, 3336; the Lord is the first-born, and from Him those in love to Him, also in charity towards the neighbor, thus good is the first-born, although with the spir. man, in the beginning it appears that the truth of faith is the first-born, 3325(4); why the first-born of Egypt were slain, 3325(12), see EGYPT. Good is the elder son or first-born, illustrated by the state of infants who are in innocence, of love to their parents, and of mutual charity towards their infant companions, 3494; the primogeniture is treated of in Gen. xxvii., the birthright of Esau, see 3491–3623; why truth is first in time, 3539; Jacob now represents good of that truth, because he took on the person of Esau, 3659(2); he was not a true representative, 3660; good is essentially the first-born, it is the soul of truth, truth appears to be first born, 3863(2); good has the primogeniture actually, and truth apparently, 4923, 4925, 4926, 4928, 4930, 5351(2); see TRUTH and REGENERATION. The first-born was called the beginning of strength, sig. power, belonging to truth, 6344; because the faith of the church was sig. by the first-born, 6344; the spiritual were adopted by the coming of the Lord into the world, and called first-born sons from the faith of charity, 7035; the first-born of Egypt sig. faith without charity, 7039; it is damned, 7766; rep. by death of the first-born in Egypt, 7778; the first-born of Pharaoh sig. the truths of faith falsified, which are in the first place, 7779; the first-born of beast, the goods of faith adulterated, 7781; first-born in the land of Egypt, the truth of faith falsified, 7950; the first-born, the faith of the spir. church, because truth in that church is the essential, and good itself is truth, 8042; the first-born, the truths of faith immediately from charity, 8042(2); since all generations relate to regeneration or the new birth, the first-born sig. faith, 8042(2); to redeem the first-born of man sig. not to ascribe to the Lord the truths of faith, but its goods, 8080; the first-born sig. charity or the good of faith, 8080. Good is first, references, 4242, 9224(2); this state when good is actually in the first place is described Gen. xxxiii., where Jacob is submissive to Esau, 4337; good of charity is actually first born, references, 6272, 8080(2), 9135.

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PRINCIPAL. When men fix their thoughts upon a single article of faith which they make the principal all things seem to favor and confirm it, 362, 794. The all of life is from the Lord; it is as principal and instrumental, which act in unity as a cause; it is felt in the instrumental as its own, 6325, 10738(4).

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PRIOR. There is nothing however simple which does not come from what is prior to itself, 1910; prior things tend to ultimates, 5373(3); posterior come forth from and depend on prior things, 6465; the spiritual is prior to the natural, 10099(4); it is in posterior, 10614(2); good is prior, truth posterior, 3324–5, see PRIMOGENITURE.

PRISON. See CUSTODY, PIT, BOUND. One who is sick sig. who is in evil, and one who is bound or in prison, who is in falsity, 4956(2), 4958; to be given into the house of the prison and there kept bound, to be let into temptations as to falsity speaking against good, 5037; prison sig. to come into vastation as to falsity consequently into temptations, 5037(6); also those who are in falsities from ignorance of truth, 5037(2); the place where the bound of the king are bound sig. a state of vastation of falsity, 5038; to the house of a prison, amongst falsities, 5085; they who are in falsity especially falsities from evil, and in persuasion, are said to be bound, they are bound interiorly 5096; to be bound sig. to be separated, 5452, 5456; to be given into ward sig. rejection, 5083, 5101.

PRIVY or DRAUGHT sig. hell, 5174, 8910(3); they appear around the evil, 954, 5394; draught is hell, 8910(3); Matt. xv. 11–19, explained, 8910(2–3).

PROCEED. See GO FORTH. HOLY SPIRIT.

PRODIGY. See MIRACLE, SIGN.

PRODUCE or ingatherings sig. fruits, 6155; produce sig. the goods of truth from instruction, 9272–3.

PROFANE. See WORSHIP. They are kept in ignorance lest the truths of faith should be profaned, and thus they should perish, 301–3; when man immerses truths in lusts he profanes, 571; they are capable of profaning who acknowledge, not they who do not acknowledge, still less who do not know, 593, 1008, 1010(2), 1059; worship becomes external lest the internal should be profaned, 1327–8; holy things ought not to be commixed with profane, 1001(2); danger arises from the profanation of holy things and of the Word 571, 582; profanation rep. by eating blood, 1003; he can profane who knows and acknowledges truths, not he who is ignorant of them, 1327(3); providence operates to prevent good and evil being commixed, 2426; within the church they can profane holy things, not they without 2051(2); good and truth cannot be profaned except by those who have first acknowledged them, the reason, 3398(2);

therefore they are withheld as much as possible from the acknowledgment and faith of what is good and true, if they cannot continue therein, 3398(2), 3402(2); hence internal truths were not discovered to the Jews, concerning which truths, 3398(3), 4289; profanation of holy things can take place only with those who know, acknowledge, and imbibe them, 3756–7; those who bring down spir. things to earthly things, and defile them, who are amongst profaners, 4050(3); profanation consists in acknowledging and believing truths and goods, and in willing and living contrary to them, 4601(2); there are two things which deprive man of the capacity of ever becoming rational, namely deceit and profanation, references, 5128(5); those who turn clean into unclean things and holy things into profane, 5390; unless faith be conjoined to good, it either becomes no faith, or is conjoined to evil, whence comes profanation, 6348; by the prohibited degrees are sig. various kinds of profanations, 6348(2); profanations come from the conjunction of good and evil, 6348(3); the lot of profaners is the worst of all others in the other life, from experience, 6348(3); how interior things are preserved lest they should be injured by profaning, 6595; he who in childhood believes truths from masters, lightly profanes them, but he who confirms himself in those truths within himself, and does not live according to them, or denies them afterwards, profanes, 6959, 6963, 6971(2); the Jews would have profaned truths if they had known them, hence they had the leprosy, 6963(2); if a man relapses after repentance, he profanes; then his latter state becomes worse than the former, 8394; to profane is to believe what is true and to live evilly, and to believe nothing and to live holily, references, 8882; to pollute sig. there will be no worship, 8943; within the church man is with difficulty withheld from the conjunction of falsity and evil with truths, why, 9188; truths from good are not commixed with falsities from evil, 9298; such commixtion is profanation, references, 9298(2), 9818 (27); they who have first acknowledged Divine truths and afterwards deny them, profane, but they who have denied from infancy, as Jews and others, do not profane, the utmost caution is exercised by the Lord to prevent profanation, references, 10287. Profanation is effected by denial after acknowledgment, 10287. There are various kinds of profanations, 10287(3); when worship is applied to the loves of self, it then becomes infernal, 10307, 10309; in like manner to imitate affections, as if they were celestial, from the proprium, 10309; to profane the sabbath sig. to be led by one's self and one's own loves, 10362; the profanation of good is the affection of evils conjoined to truths, and the profanation of truth is the conjunction of truths with falsities, 10652; the Gentiles cannot profane holy things, 1327(3), 1328, 2051(2), 2986(3). The hell of profaners is deeper than other hells and is seldom opened, 10287(3); the Israelitish nation was in externals alone lest they profane holy things, 10490(2); profanation of good and of truth sig. by whoredom, 10652.

Profanation of good sig. by Babel, of truth by Chaldea, 1182–3, 1304–8, 1321–26; it is rep. in Matt. xii. 43–45; by the unclean spirit taking seven others etc., 8394; by the prohibited degrees in marriages, 6348(2); by eating flesh with the blood, 1001(2); by leprosy, hence the laws in the Word concerning it, 6959–63, by sacrifices offered with leaven, 9298; by whoredoms with the daughters of the Canaanites, 10652.

Progressions in the other life are changes of state of life which appear in externals as changes of place, 5605(2). See Place. How man progresses from infancy through boyhood to manhood, 5126(2), 10225.

Prolong Days, To. See Length.

Prophet in the literal sense sig. those to whom revelation is made thus revelation itself, in the spir. sense, the truths of doctrine, thus one who teaches, 2534; prophets were clothed with hairy coats, 3301 (2), 3540(4); prophets named in the Word sig. the prophetic Word, but with a difference, 3652; sons of prophets sig. those who teach, 3316(4); prophetic revelations in the Jewish Church were not from perception, but from discourse with the angels by or through whom the Lord spake, what is the difference, 5121(3); influx with the prophets, of what quality from experience, 6212; prophet sig. a teacher and doctrine, 7269; divination, when it relates to the prophets, has respect to life, vision to doctrine, 9248(2). Prophet sig. those who teach truth, and in the abstract sense truths of doctrine, 3693(2), 4682; prophesying, teaching, and preaching, 4682(4); false prophets, falsities, 3010; truth Divine manifested to them by speech, visions, or dreams, 4682; they heard a voice, saw a vision, or dreamed a dream, 5121(3), 6212, 7055(3); they wrote as the spirit from the Divine dictated, the words were spoken in their ears, 7055(3). Prophetess sig. one who glorifies the Lord from the good of faith, 8337.

Propitiate and Propitiatory sig. the hearing and reception of all things which are of worship from the good of love, 9506; thus cleansing from evils, and remission of sins at the same time, and expiation, 9506, 10124, 10127–8. See Mercy-Seat.

Proprium. See Evil, Man, Hereditary. Its quality with men and angels, 41, 131-6, 141, 148-64, 633, 987. The proprium of man is nothing but evil and falsity, 210, 214, 215, 1049; man from the proprium can do nothing good, and think nothing true, 874-6; man, spirit, and angel, as to the proprium is vile excrement, 987; from the proprium, which is the love of self and of the world, comes hell, 694; falsity flows in from the proprium, 1047; so far as the voluntary proprium can be separated, so far the Lord can be present, 1023, 1044(3); the proprium in those about to be regenerated is inanimate, 39, 41; in the regenerate it does not appear, 731; evil is not separated, but man and angel are withheld from evil, 1581; the proprium vivified by charity and innocence is beautiful and delightful, 164; the heavenly marriage is in the proprium, 155; the proprium of will made quiescent by temptations, 1023; man ought to do what is good and true from the proprium, or as it were from himself, 1712(2); rib and bone sig. the proprium, 147-9, 157; if man compels himself to resist evil and to do good; he receives from the Lord a heavenly proprium, 1937(3), 1947; what is from the proprium is from freedom. See Freedom. To the intent that man may receive a heavenly proprium and heavenly freedom, he ought to do good as from himself, and to think truth as from himself, 2882-3, 2891; the proprium twofold, one from hell, the other from the Lord, also intellectual and voluntary, 3812-3; they who enter heaven have no proprium and merit of self, 4007(4); the Lord's proprium in His natural was acquired by His own power, 4168; the voluntary, thus the proprium, has been altogether destroyed with the spiritual, 4328; the proprium of man consists in thinking about himself on every occasion, the heavenly proprium in thinking about the neighbor, the public, the church, the kingdom of the Lord, and the Lord, 5660(3); he who is in this latter proprium trusts to the Lord, and is blessed, 5660 (3); the freedom derived from the proprium is nothing but evil, 5786(3); good from the Lord has inmostly in itself heaven and the Lord, good from the proprium has within in itself hell, 8480; good and truth with the regenerate man become as his own proper possessions, not actually his own, 8497; they of the church, where the Word is, are called the Lord's own possession and property, 8768; the proprium is the ruling or universally reigning love with a man, 8853-8; the things from man's own intelligence, have no life in them, those have life which are from the Word, 8941, 8944; the proprium of man is evil; there is a voluntary proprium and an intellectual proprium, his voluntary proprium is evil, his intellectual proprium is falsity thence derived, 10283(2), 10284, 10286; of those who believe that all things are from themselves, and nothing from the Divine; they call dignities and wealth blessings, but in many cases they are as curses. They obtain such things because man is led by the intellectual in freedom; their hell in the other life, 10409; in proportion as the proprium of man recedes, in the same proportion the Divine is received, 10646(3); he who is led of himself and his own loves, thus by the proprium, cannot be saved, 10731; all good is from the Lord, all evil from man, 10808; it is believed by the evil that all things are of their own proper prudence, but not by the good, 10779. Doctrines hatched from the proprium, and desire to be worshipped as Divine, are meant by graven and molten images, 8869; the proprium or selfhood is nothing but evil, references, 9219. The proprium of the Lord is Divine good, of man is evil, references, 10035(2).

Prosper sig. to be provided, the Divine Providence, 4972, 4975, 5049.

Protect. See Guard If the Lord did not protect man every moment, he would instantly perish; evil spirits bear deadly hatred against him, 59(2), 968, 5036(2), 8227, 8273, 8624; protected by angels, 5032, 5036(2), 5992; protected by good of charity, 2379, by innocence, 3519 (4), by truths of doctrine from the Word, 6423, 9141(4), by good from Lord, 9492 (2), by truths in which is good, 10187.

Protest, To, sig. to be averse, 5584.

Prove. To prove you sig. to teach that there is a life of heaven and what is its quality, 8924.

Provender. Straw sig. truths of external knowledges, provender goods, 3114; to give provender to asses, to reflect on knowledges, 5495; and to instruct concerning good, 5670; provender, the good of the truths of knowledges, 5670.

Providence (*providentia*). The Lord provides for all and wishes to make all His heirs, 1865(3); the providence of the Lord is universal by virtue of being in things most particular, 1919(4), 2694(3); the Lord has foresight and providence, foresight in respect to man that he may be in freedom, providence in respect to the Lord that He may rule that freedom, 3854(2); the Lord's providence is especially directed to the conjunction of good and truth, 3951, 4136(2); the providence of the Lord is not universal unless it be in things most particular, 4329(4); to provide sig. to be at hand, and to defend from evils, 4549; it is in things most particular, 5122(3); the Divine conclusion and execution of a thing is providence, 5124; He provides good and foresees evil, 5155, 5195; where providence is, there is foresight, the one is not without the other, 5195; God doing sig. providence, and has in it what is eternal and infinite, concerning which, 5264; when men have good and truth as an end as much gain falls to their share as is needed, 5449; contingencies are from and of providence, 5508(2); providence acts invisibly, the reason, that man may be in freedom to ascribe the event to providence or to chance, 5508(2); Divine providence in the most particular things of all, 5894, 5904; there is immediate influx from the Lord into things most particular, and mediate through the spir. world, 6058; the providence of the Lord is universal, because in things most particular, 6480–9; fallacies oppose this idea, 6484; see Universal, Influx, Predestination. The Divine providence turns all things to good with those who receive Him, 6303; He daily provides necessaries, 8478; the Divine providence is universal and leads to a state of eternal happiness with those who trust in Him, 8478(4); the Lord governs by the evil as well as by the good, leading them by their loves, 6481, 6495; what is universal is according to things particular thus the providence of the Lord is infinite, even in particular things, 6483; man's own prudence is as a mote in the atmosphere, providence as the universal atmosphere, 6485; one who believed that nothing was of providence, but that all was of his own prudence, when heaven flowed into his delight it became hell to him, 6484; the providence of the Lord is in most minute things, confirmed by the angels, 6486; there is no such thing as predestination or fate; man has freedom; providence is as the skill of an architect who heaps together materials for building in a confused order, 6487; all are predestined for heaven, none for hell, from the angels, 6488; foresight is joined to providence, evil is foreseen, good provided, 6489; the providence of the Lord is infinite and has respect to what is eternal, as is evident from the formation of man in the womb, and especially afterwards in regard to spir. life, 6491; the Lord is Father, when man comes into the exercise of his own judgment; then he has no longer a natural father as before, 6492; fortune is providence in the ultimate of order, 6493–4. See Fortune; the Lord turns evil into good, for the infernals intend evil, and the Lord good, 6574(2); the Lord flows in in the ultimate of order mediately through heaven, angels, and spirits, also immediately, hence providence in things most minute, 7004, 7007; mediate influx through heaven from the Lord, 6982, 6985, 6996; who are in the stream of the Divine providence, and who are not, with those in it all things conduce to eternal happiness, 8478, 8480(3); the Lord governs immediately and mediately through heaven, His providence is in most minute things, not as a king in the world, 8717; the Lord does not look to temporal things but eternal with man, 8717, references on providence, 9010; everything which exists is from the First and Supreme, thus from the Lord, 9128(3); yet evils and falsities are not from the Lord, 9128(3); all the leading of providence looks to eternal ends, 8560; the Lord foresees evil and provides good, 9304; the providence of the Lord is universal and in the most minute particulars, 9407(15); He foresees and provides all things, 10048(2); those who believe that everything is from themselves, but nothing from the Divine; they call dignities and opulence Divine blessings; yet to many they are curses; the reason why their machinations and cunning devices succeed is because man is led through his intellectual in freedom; their final lot, 10409; the doctrinals of providence, 10773–10781; providence is the government of the Lord in the heavens and in the earths, from whom is all good and truth, 10773; it extends to things most particular, 10774; they who think of the Divine providence from worldly things, believe it to be universal and not particular, when they see the evil exalted to honors and wealth above the good, and that artifices succeed, 10775; nevertheless eminence and opulence, are not real Divine blessings; eternal things which are of heaven are real blessings, 10776; the reason why artifices succeed, is, because it is a rule of order that all things be done according to reason, and with freedom, 10777; to leave man to do evil thence is called permission, 10778; a particular providence prevails as well with the evil as with the good, 10779; this cannot be comprehended from the light of nature, 10780; there is providence and foresight, 10781.

Provision sig. support, 5490.

Prudence. Something concerning man's own prudence, 2694(3); a certain person who had believed that nothing was of providence, but that all things were of man's own prudence, and that his delight thence derived, when heaven flowed in, became hell to him, 6484; the evil call cunning by the name of prudence, and make all wisdom to consist therein, 6655. See Providence.

Psalms of David. The fourth style of the Word, 66(2), 1648; their internal sense, 1771, 8909(5).

Psaltery sig. spir. things, 420(2), 3704(4), 3880(5), 3969(14).

Pulse sig. a heap of doctrinals, 3316.

Punish. Punishment. The Lord punishes no one, 245; evil spirits delight to punish, 391; punishment is of mercy, because it delivers man from hell, 587(2); the infernals desire nothing more than to punish and torment, 695; it was a custom amongst the Gentiles, on account of the crime of one, to punish also his companions, and the whole house, because it is so done with the evil in the other life, but for men to do so is contrary to order and the Divine law, 5764; in evil there is punishment, from experience, 696, 967, 1857(2), 6559; law of retaliation is from the law of heaven, do unto others as ye would that men should do to you, how, 8214; all punishment is from the one in evil not from the Lord; the Lord turns all punishment to good and to some use, 696; various punishments in the other life, 955; of tearing, rending, the veil, and many others, 956; those tenacious of revenge and hold themselves greater than others suffer the punishment of tearing, 956; the deceitful and hypocrites suffer the punishment of rending, 957–9; spirits who delight in punishing others, 957–60; those who use the Holy Scripture for forms of jest or mockery are punished by rending, 961; they seem to be under a veil or are rolled in it, who see the truth, but from self-love are unwilling to acknowledge it, 963–4; infernal torments are not gnawings of conscience; those in hell have no conscience, 965; no one is punished on account of hereditary evil, but only on account of actual evil, 966; angels are present and moderate but cannot take away punishment, 967; evil punishes itself in the other life, 1011; punishment and condemnation do not come from Jehovah, they are from the laws of order as to truth, 2447; punishments are to restrain the infernals from doing evil, 7188, 8223(2), 8226–7, 8232; evil brings its own punishment, 6559, 6997(5); they are from the Lord's mercy to the good, 6997(6); the evil never desist infesting except through punishment, 7032(2), 7188; punishment of evil in Jupiter, 7808, 7810; how evil returns on the doer of it, 8223(3), 8227, 8232, 9033; no one punished for hereditary evil, references, 9069(2); punishments necessary to preserve order in the world, 10790–1.

PURIFICATION, PURE. See REGENERATION. Spir. purifications are purifications from evils and falsities, effected by the truths of faith, 2799(6), 5954(10), 7044, 7918, 9088(2), 10229, 10238; to be purified or cleansed sig. to be sanctified, 4545; purification from evils and falsities is not liberation from them, but their removal, 10057(6); they are effected in the natural man, because man's perception is there, 10238; the difference between purification and regeneration, 10239; a thing is called pure which is without evil, 10296(3), 10301; what is pure is interior and exterior, 10296(3). The process of purification of the high priest when he entered the holy of holies represents the glorification of the Lord, also regeneration, 9670(6); all purification is effected by truths, references, 9959(3). Purification effected by temptations, 1717(2), 1793; it is rep. by circumcision, 1986; unleavened, 2342, 7853; washing, 3147, hyssop, 4007(2), 7918, sacrifices, 9959, 9990; the natural must be purified in the world, 10243.

PURPLE sig. the cel. love of good, 9466–7, 9596. Purple and fine linen sig. knowledges of good and truth from the Word, 9231(3); purple, the good of cel. love, 9873(3).

PURSUE, To, sig. continued ardor for conjunction, 4122; when concerning the Egyptians, it sig. an intention of subjugation, 8136, 8152, 8154; to pursue sig. to adjoin, to overtake, adjunction, 5744–5.

PUT or Lybia, sig. internal knowledges from the literal sense, 1163–4(6), 1166, 1231.

PUTRID sig. filthy, infernal, and is predicated of evil, 8482.

QUAIL (*coturnix*) or SELAV. It was a bird of the sea and sig. natural enjoyment, 8452. The manna and quail sig. consolation after temptation, 8395; quail sig. the enjoyment of natural love, 8426(2), 8431, 8452; also the enjoyment of lust, 8452(2).

QUARTER OF THE WORLD. North, south, east, west, sig. all persons in the universe, 1605; all states of good and truth, 3708, 1458, 9642(10), 9648, 10235(7); the quarters sig. states of good and of truth, 3708(2), see EAST, WEST, SOUTH, and NORTH; truths and goods in order, 9648, 9668; at the right from the sun is the south in heaven, at the left the north, in front the east at the back the west, 3639, 4882(3), 10189,(2); in hell they are opposite, 10189(3); in the other life the quarter is determined from every one's loves, because he turns himself to them, 10420.

QUEEN OF HEAVEN sig. all falsities, 4581(8); those who are in the hell of genii, 9993(6).

QUESTION, why God questions man, 2693.

QUICK, QUICKLY. Quickly and hastily sig. that there are several things which produce effect, and hence what is certain and full, 5284; to hasten sig. from what is inmost, 5690; impatience, 5766; what is certain, 6783; from an excited affection, 7695; haste sig. affection, 7866.

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Relation. All perception is according to relation to opposites, 7812.

Relationship (*consanguinitas*). See Affinity.

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Remains (*reliquiæ*). Remains are those things in man which are from the Lord, 8, 19, 259(2), 468, 530, 560, 561, 660, 661, 1050, 1738; remains cause man to be alive, they are innocence, charity, and mercy, planted in childhood, 1050; man without remains perishes, 468(2), 576; man perishes when the way is closed up for remains, 660; it is closed by falsities, 794; remains of the antediluvians, 560–3; ten and tenths sig. remains, 576(3), 1738; tenths and remains appertaining to the Lord, 1738; remains with the Lord were all the Divine states by which He united the Human Essence to the Divine, 1906; three kinds, 2280(2); remains are goods and truths stored up by the Lord in the interior man, 2284; what remains are, man receives remains of good from the Lord from infancy, remains of truth afterwards, without remains man could not be man, 1050, 1906, 7560; when spoken of the Lord they sig. His proprium, 3740, 4168; remains infected by deceit and profanation, 5128(5); as by poison, 9014 (2); they are stored up in the inmost of the natural, how they serve for use, also how destroyed, 5135; see Theft. The procuring of remains, and regeneration by them, the process, 5342; man communicates by remains with the second heaven, 5344; remains are goods and truths in the interiors of man stored up by the Lord, 5897; they sig. what is inmost and middle in respect to the church abstractedly from the nation, 5897; the procuring of remains by conjunction with angels, 5897 (11); all spiritual life is from remains, 5898; escaping sig. deliverance from damnation by remains, 5899; remains are remitted into the natural during man's regeneration, 6156; remains are reserved that there may be something human, for by them man communicates with heaven, 7560; the goods and truths which are of the Lord are stored up, but not those which are of man, 7564; by remains man is regenerated and initiated into receiving the influx of good and truth from the Lord, 7831.

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Renal Capsules. Chaste virgins who are prone to anxieties are in the province of the renal capsules in the Greatest Man, 5391.

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REVENGE. The hells of those who have passed their time in exercising revenge and hatred, 813–5; their punishment, 956; it is from self-love and love of the world, 2910(2); enjoyment of revenge adjoins man to similar societies in hell, 4067(3); from hereditary evil, 4317(5); those tenacious of revenge correspond to unclean excretions, 5390, 7161(4); they are in self-love, 7370, 8318(2); law of retaliation not from revenge, 8223(3); to avenge sig. the punishment of death, 9036; the Lord called avenger and zealous, but it sig. love and mercy, 8875. See HELL, HATRED.

REWARD, HIRE, OR RECOMPENSE. See MERIT. The reward of victory is the salvation of the whole human race, 1789. Reward is a medium of conjunction, he who is in the affection of good does not think about reward, 3816. The reward from which Issachar derived his name, in the supreme sense sig. the Divine good of truth and truth of good, in the internal sense heavenly marriage love, and in the external sense mutual love, 3956–7; the reward spoken of in the Word is the affection of charity, 3956; reward sig. what is from the Lord Himself, His own power, 3996, 3999; what is delightful and blessed in well doing, but the happiness vanishes as soon as they think of recompense, 6388–94; those who do good without recompense think only of service, 6393(3), 6478, 7318, 8033, 8037, 8516(2), 9174(4); otherwise they are not good, 9975; the angels communicate their goods to others, so that they are willing to give everything, then there is an influx of more with increase, but it is instantly dissipated if they think of recompense, 6478; 9174(3); they who do good for the sake of reward in heaven, in the other life love themselves and not the neighbor, 8002(7), see MERIT. Reward or gain ought to be in the last place, and not in the first; then it is well, 9180, 9982, 9184(2); the knowledges of truth and good called meretricious hire when taught for the sake of gain, honor, and reputation, 10570(6); reward from the Lord is affection for truth for the sake of truth, 10683(6).

RIB sig. the proprium which is dear, 147–9, 151–6; the sides called ribs sig. truths, 10189. See SIDES.

RICHES. See WEALTH. They sig. spiritual and celestial things, 643(2); pleasures, power, and riches are no hindrance to admission into heaven, if not regarded as ends, 945, 1877; to enrich sig. to multiply knowledge, this comes from desire for truth, 1485; the rich who had no charity dwell at first in palaces, next in meaner habitations, at length they ask alms, and give forth an exhalation like that of stinking teeth, 1631; wealth and riches in the internal sense, are goods and truths, and in the opposite sense evils and falsities, 1694, 5433(3); riches, pleasures, and the delights of life, are not opposite to spir. life, 3425(2); so far as riches have in them spir. good, so far they are goods, demonstrated, 3951(2); spir. good may be in the delight of riches, like the pleasures of eating, that there may be a sound mind in a sound body, 3951(3); spir. riches are truths, 4372, 4756; the empty rich sig. those who possess the knowledges of good and truth and do not do them, and to such, truths are not truths because without good, 4744(3); riches sig. the knowledges of good and truth, 5135(5); they ought not to be procured for the sake of themselves, but are to be regarded for an end, that the possessor may thence be in a state of doing good, 6933–8, see 4981, 5008(4), 5886(6), 8717(2), 8995(3); if eminence and opulence are regarded as means, they are then goods, 7820; riches, wealth, treasures, sig. truths and goods and the knowledges thereof, 10227(4), see 9942(7), 9960(7); inordinate thoughts about acquiring riches etc. draw the mind down into the sensual, 6210; the rich man sig. those in the knowledges of good and truth, 7784(3); the Jewish Church, 9467(5); the Lord provides for the good riches and honors so far as they are not hurtful, but not if they would be hurtful, 8717(2).

Rider, see Horse, Horseman, to ride upon the Word of truth sig. to teach the doctrine of truth, 1288(3); rider sig. intelligence, one who is intelligent, 2015 (3), 2761, 3190, 5895(3), 6534, 7024, 8156; also in opposite sense those in a perverse intellectual and in falsities, 2567(10), 3923(2), 7729(4), 8156, 8343; to ride on the clouds sig. to understand the internal sense of the Word, 2761(3); on a cherub, providence, 2761(4); on a chariot, to be instructed in doctrine, 2761 (5); on an ass, the natural subordinate, on a colt, the rational subordinate, 2781(8); on camels, the intellectual elevated on natural knowledge, 3190.

Right or Upright sig. truths, 5434, 5437; rightly sig. truth, 7740.

Right Hand. The good are at the Lord's right hand, the evil at the left, 1276; the quarters in the spir. world are determined from the Lord, 1582; so about man and angel, 1274, 1276; what is meant by the right hand and the left, 1582, 7518; to sit at the right hand sig. a state of power, 3387(4), 4592, 4933; to be at the right hand sig. to be in the first place; at the left sig. to be in the second place, 6267, 6269, 6271; thy right hand sig. omnipotence, 8281–2; on this side one, and on that side one, sig. to the right hand and to the left, and thus on all sides, 8613; the right hand sig. the good of cel. love, and the left the good of spir. love, 9511, 9556; the things of the right side with man have reference to good, from which truth is derived, and the things of the left have reference to truth which is from good, 9604, 9736; by the conjunction of both is sig. the marriage of good and truth, 9495; the right hand sig. power, the right hand of Jehovah the Divine power of the Lord, 10019(6); the right hand sig. good from which truth is derived; in the opposite sense evil from which falsity is derived, 10061(3, 4); the right side of the brain pertains to the will, the left to the understanding, 641, 644, 1270, 4052, 5725; left eye the intellectual, the right eye its affection, 2701 (2), 4326(2), 4410, 6923, 9684(2); right side of the body sig. goods, the left truths, as right and left of face, eye, ear, foot, etc., 9556; Benjamin means son of right hand sig. spir. truth from cel. good, thence power, omnipotence, 4592; sheep on right hand sig. those in truths from good, goats on left hand, those in falsities from evil, 4809(6); angels on Lord's right hand, the evil on the left, 1276, 10810; see Quarters.

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Ring-Straked sig. truths with which evils are mingled, 4005, 4020.

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SAREPTA of Sidon, those outside the church who long for truth, 4844(13), 9198(6).

SATAN sig. the hell of evil spirits, devil the hell of genii, 9993(6); Satan, 10137(7).

SATIATE. To eat bread to the full sig. as much as they will, in this case concerning evil, 8410; and when concerning good, as much as they can receive, 8432.

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Scab sig. the sensual, 7419; falsity from evil, 7524(3).

Scale. Empty knowledges likened to scales, 1500; also names and words in the Word, 1876; rep. things of the natural as to truth, 3527(2); the eloquence and learning at the present day likened to chaff, 4957; scales correspond with those who reason whether a thing is so, but who perceive nothing, 5556; scales of fish sig. things external, thus sensual to which false knowledges adhere, 6693(4); truths in the memory of the evil, 7790.

Scandal. See Offence.

Scarlet (*coccineum*). Double-dyed was scarlet sig. spiritual good, 4922; scarlet double-dyed, sig. the good of mutual love, which is the external of the cel. kingdom, and the internal of the spir. kingdom, 9468; by scarlet is signified the good itself, by double-dyed its truth, 9468; scarlet double-dyed signifies external cel. good and its truth, also the Word as to its external sense and doctrinal therefrom, 9468(3); scarlet was employed for remembrance of things because of its correspondence, 9468(7,8); scarlet double-dyed, spir. good or the good of truth, 9596; the good of spiritual love, 9873(3).

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SEPHAR rep. good, 1249.

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SETTING or SOCKET sig. existence and subsistence, 9847, 9851, 9855, 9874, 9886.

SETTING. See WEST. The setting of the sun sig. consummation, the last time, 1837, 1859; obscurity and a state of falsity, 3693; a state of shade and ignorance, 9213.

SEVEN. See WEEK. The cel. man is the seventh day, 84–87; the spir. man is rest and the seventh month, 851; seven, seventy, and seventy-seven, sig. what is holy or sacred, 395, 433; seven sig. things holy, holy truths, 716, 724, 753, 881, 901, 1429, 2905; to seven days, the beginning of temptation, and the end of vastation, beginning and end; also the coming of the Lord, 728; see SABBATH. Seven sig. things holy, 5265, 5268; also what is profane, 5268; seventy days, an entire period, a full state, 6508; the seventh year, in which servants shall go forth free, a state of confirmed truth, 8976; seven, an entire period to what is full, 9228; seventh day and year sig. the second state when man is in good and the tranquillity of peace, 9274. See SABBATH. Seven sig. what is full and entire, or an entire period, when holy things are treated of; in like manner three when any other thing whatever is treated of, 10127; references, 10127(3); the seventh day a state of good conjoined with truth, 8509, 8889; the light of the sun shall be seven fold, a full state of intelligence and wisdom from love and faith in the Lord, 9228.

SEVENTEEN, the beginning of temptation, 755(3); beginning and what is new, 853, 4670(3), 6174.

SEVENTY, an entire period, thus a full state, 6508.

SHADDAI. God Shaddai was the name of Abram's God, this name properly signifies the Tempter and the Benefactor after temptations, 1992(4), 4162(2); also truth, 1992(6); for full significance and use of this name see the whole number, 1992, 3667; God Shaddai, temptation and consolation, 4572, 5628(2), 7193; what is Divine, 6229; God Shaddai, truth chiding in temptations, afterward consoling, 8764(4).

SHADE, SHADOW. Shadow of roof sig. an obscure general state, 2367; shadow of death sig. the dusky light of the hells, 4531; what the shade of heavenly light is, 1972; see THICK DARKNESS. In the other life all light is from the Lord, and all shade from the proprium, and that hence come variegations, 341; see OBSCURE. Shades in the other life come from spirits and angels, illustrated from the sun of the world, 6110(4).

SHALEM sig. tranquillity of peace, in the original language, Shalem means tranquillity and perfection, 4393.

SHAME, 163–5.

SHARON sig. the internal of the cel. church, the valley of Achor, the external, 10609. See 5922(12).

SHAVE, the hair and beard sig. rejection of such things as are of the exterior natural, 5247, 5269, 10076(7); to shave, to reject the natural, to poll, to accommodate it that it may be in agreement, thus to make it subordinate, 5247(2).

SHAVEH. The valley of Shaveh sig. the good of the external man, 1723.

SHEAF sig. doctrine wherein is truth, 4686–7; binding sheaves, teaching from doctrine, 4686; Joseph's sheaf stood upright, the doctrinal concerning the Lord's Divine Human, 4687; sheaves and fascicles in the Word sig. series into which truths are arranged with man, references, 10303(3, 4). See FASCICLE, BUNDLE.

SHEAR sig. to perform use, 4110(3); a flock, 4853, 4857; polling the hair and the beard sig. accommodating the natural, 5247(2), 5569; see HAIR; to shear a flock, to consult for the church, 4853, thus to will use, 4853, 4857.

SHEBA sig. internal knowledges of faith, 117, 1168, 1171; Sheba and Dedan, knowledges of cel. things, those in such knowledges, 3240; Sheba, those who are in the knowledges of good, Dedan those in knowledges of truth from good, 3240 (6); Sheba and Dedan are not the sons of Raamah, or the great grandsons of Ham, but the grandsons of Abraham from Keturah, 3240(3). Sheba and Raamah sig. the knowledges of things cel. and spir., 10199(6); Sheba rep. those who are in the knowledges of cel. things, 10254(6).

SHECHEM rep. the Lord's second state when cel. things became apparent to Him, 1440–1. A city of Shechem, the interior truths of faith, 4393; Hamor the father of Shechem, the origin of interior truth from a Divine stock, 4399; Shechem, interior truth, thus the first dawn of light, 4430; Shechem was called of old Shalem, afterwards Shechem, from Shechem the son of Hamor, afterwards Sichar, 4430 (3); it sig. truth from an ancient Divine stock, 4454; Hamor rep. life, Shechem doctrine, 4472–3 Hamor and Shechem were slain because they accepted external things, 4493; Shechem rep. the first rudiments or generals of doctrine, 4707, 4709, 4716; Shechem, son of Hamor, sig. interior truth from the ancients, 4425, 4430, 4431, 4436, 4442, 4448, 4454, 4459.

SHED blood to extinguish charity, 1010; to do violence to what is holy, 4735.

SHEEP. See FLOCK. The sheep which are not of this sheepfold, and which are to be brought, sig. the spiritual, 2088(3); sheep sig. goods, 4169; those in good of charity, 4169(3); separate sheep from goats, sig. goods from evils, 4809(5); the lost sheep that was found, good with the man who repents, 9836(7).

SHEKEL. Four hundred shekels sig. the price of redemption, shekel, the price or estimation of good and truth, 2959, 3104; what is meant by the shekel of holiness, and by a shekel being twenty gerahs, 2959(7); thirty shekels, what is little or of no estimation, 2966(3); a shekel sig. truth from good, 10221.

SHELAH, son of Arpachshad, rep. that which comes of outward knowledge, 1237, 1339, 1341, 1342, 1344; Shelah, son of Judah, idolatry, 4825–26, 4845.

SHELEPH, a nation, rep. rituals, 1245–7.

SHEM. Shem, Ham, and Japheth, three kinds of doctrine, 617; Shem rep. internal worship, 1062, 1140–41, 1144, 1146; such men never existed, 1096, 1098, 1102; the gentle quality of the influx of those who were of the church Shem, 1127; sons of Shem in a series, the derivations of the Ancient Church and of its internal or true worship, 1217–64, 1329–75; sons of Shem, wisdom, intelligence, external knowledge, and internal knowledges of truth and good, 1224, 1226; Shem, Ham, and Japheth rep. three classes of the church Noah, 3240(3); Shem and Japheth, those in charity in the spir. church, 9960(16).

Shemeber. The kings who fought against Chedorlaomer sig. the most universal kinds of evils and falsities, 1663.

Shepherd sig. one who teaches and leads to the good of charity, a flock one who is taught and led, 343, 415, 3795; shepherds of Abram and Lot sig. those who teach, thus things of worship, 1571–2; the shepherds of Gerar who strove with Isaac's shepherds, sig. contention or disputing about the internal sense, 3425–9; also the literal sense which they did not deny, 3432; to feed, to be instructed, 5201; shepherds of a flock, the truths which lead to good, 6044, 6052, 6426; to feed, to support spir. life and to vivify, 6277; shepherds, teachers in evils who oppose the good of charity, 6779; Rachel a shepherdess sig. affection for interior truth which teaches what is in the Word, 3795.

Sheth sig. a new faith, 434–439; two of the same name, 435, 485.

Shield sig. protection, 1664(3); protection against evils and falsities, and confidence in protection, 1787–8.

Shiloh, the Lord, and the tranquillity of peace, because by Him all things were pacified and reduced to order in heaven, and in hell, 6373.

Shinab. See Shemeber, 1663.

Shinar sig. external worship whose internal is profane, 1182–83, 1292, 8540(4).

Ship seen in a dream, in which were things delicious to eat, 1977; ships sig. knowledges and doctrinals derived from the Word; in the opposite sense, doctrinals or knowledges of falsity and evil, 6385(1, 5), 10416(4); ships of Tarshish, doctrines and truths from the Word, 6385, 9295(7); the things belonging to a ship, things relating to knowledges of good and truth, 6385(2).

Shittim-Wood was a most excellent cedar, 9472; it sig. good of merit of Lord alone, 9472; cedar of Shittah, spir. good, 9472; justice of the good of merit, 9486, 9528, 9715; mercy, 9528; love Divine, good of merit, justice, 10178.

Shoe. See Heel. It sig. the last corporeal, thus what is least and most worthless, 1748; thread of a shoe, falsity, thong of a shoe, evil, 1748; wooden shoes, lowest natural things, 5378(2); shoe the external of the natural or sensuous things, 6844, 7864.

Shoot sig. fighting; bow, doctrine; arrows or weapons, things of doctrine, 6421; archers, those opposed to the spir. church, 6422.

Shoots sig. derivations, 5114.

Shoulder. Hand sig. power, arm greater power, shoulder all power, all their might, 1085, 2676; shoulder, power of truth from good, 4931–7; the infernals from fantasy present a shoulder whereby is effected a repelling of forces, 4937; shoulder, all power, 4937; all strength and power, 9836, 9887; right shoulder, inmost good, 10075; shoulder, the Divine celestial in heaven and the church, 10092–3.

Shout. See Cry.

Shrub. See Tree. Shrub and herb sig. things of knowledge and reason, 90, 91; perception but little, 2682.

Shur in the wilderness sig. truth which has not yet gained life, 1928, 1951, 8346; affection for exterior truth from knowledge, 2503; truth from exterior knowledge, 1951, 2497, 3277.

Shut. Jehovah shut after him, sig. close of internal communication with heaven, 784.

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Sickle. A sharp sickle sig. the dispersal of evil and falsity, 9930(12).

Siddim, Valley of, sig. unclean things of cupidities, 1665–6.

Sides sig. outmosts, the outmosts and boundaries of heaven have relation to goods conjoined with truths, 9499; ribs sig. truths, sides goods, 10189; sides good, 10190.

Sidon. See Zidon.

Sight. See See, Vision. When the interior sight is opened, the things appear which are in the other life, 1619, 9577; external sight is from internal, 994(4); the organical parts of spirits may not be where they appear, illustrated from the hearing and the sight, 1378; a sight or vision sig. revelation, 6836; sight sig. understanding of truth, 10199.

Sign. See Miracle. The sign of a covenant sig. remembrance, 1038(8); to set a mark on any one, sig. to distinguish from another, 396; all the external rites of the Jewish Church were signs of a covenant, 2037; sign, confirmation of truth, and hence knowledge that it is so, 6870; also enlightenment and confirmation of truths thereby, 7012; signs and miracles are admonitions, 7273; for a sign sig. testification, 7876; a sign and memorial sig. it ought to be perpetually remembered, sign, perpetually in the will, memorial, perpetually in the understanding, 8066–7; a sign, or standard set up on mountains, sig. assembling together for war, also the Lord's protection, 8624 (2); a sign, when it relates to the Sabbath, sig. the principal thing by which they are known in heaven, 10357; also that by which they who are of the church are distinguished from those who are not of the church, 10372; namely by the acknowledgment of the union of the Divine in the Human of the Lord, 10372.

Signet, cord, and staff of Judah given as a pledge, signet sig. consent itself, the cord, external truth, the staff, power of that truth, 4874.

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Silk sig. spiritual truths, 5319(2); truths from good such as they are in heaven, 5954(5); angels clothed in silk rep. their innocence, 165, mentioned, 2576(10), 5620(4), 7601(7).

Silver. See **Gold**, **Metal.** Silver sig. truth, gold good, 425, 643, 1551; born of the house sig. the celestial, bought with silver, the spiritual, 2048; to give silver, to redeem by truth, 2937, 2954; to bring back their silver sig. without their power, 5488, 5496, 5490; every one's silver in his sack, what was given gratis, 5530, 5623–4; the ancients called the ages golden, silver, copper, iron, from correspondence, 5658, 5660–1, 5664(½); silver of Egypt, knowledge that is true and suitable, 6112; the gold, silver, and garments borrowed from the Egyptians, 6914(5), 6917; bought for money or silver sig. some spir. truth in the natural, 7999; gods of gold and of silver sig. things that appear good and true in the external form, 8932; because he is his silver, what is acquired from the proprium, spoken of servants, 9039; silver, truth from good, references, 9146(2), 9149, 9154, 9186, 10229, 10332; also falsities, 9146(2), 9852, 10503.

Simeon rep. faith in the will; obedience, the will to do what is true, from which and by which is charity, 3869–3872. See **To Hear.** Simeon and Levi represented with Reuben faith without charity, 3870(2); Simeon, faith in the will, Levi spiritual love or charity; in the opposite sense, what is evil and false which is of the church ruined in general, 4497, 4502, 4503, 4606, 5482, 5626, 5665; Simeon, falsity in the will, what is contrary to faith in the will, 6352, 9093(3).

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Simplicity. That it is not at all hurtful simply to believe the Word, 589, 3436(2), references, 9033; the simple in faith, who have lived in marriage love, have had conscience, come into heaven, 2759.

Simulation. See **Deceit** and **Complaisance.** The quality of simulators in another life, 821–2; their speech is fluent, but inwardly grating, 1760; their odor, 1514; their punishment by the rack, 957–8; simulation and deceit were accounted enormous wickedness by the most ancient people, 358, 3573; spirits from another orb, who spake by changes of the face, especially about the lips and eyes, whose faces were prominent and free, by reason that they are not addicted to simulation, 4799; the face is contracted, by simulation, namely, by thinking and willing one thing, and speaking and doing another, 4799(2).

Simultaneous. See **Centre** and **External**, **Successive.** Successive and simultaneous order, 6451(2–3), 9824(2), 9836(3), 9866. See **Order.**

Sin. See **Evil.** It sig. all unfaithfulness, 2235(6); it is evil, 2240, 4165, 4997; to sin is to act contrary to order, thus it is the inversion of order, 5076; sin is disjunction, 5229, 5474; they who believe the remission of sins to be instantaneous, and that justification is effected by faith alone, know very little at this day concerning regeneration, 5398; sin not entirely removed even to eternity, the Lord withholds from sin and keeps man in good, 5399(2); see **Regeneration.** That it is aversion, 5841, 9346; transgression is evil against truth, but sin is evil against good, they are named together on account of marriage 6563; to sin, separation from truth and good, 7589; not to obey, 7696; to forgive sins is not to regard one from evil but from good, 7697; removal of, by repentance, 8387–94; man is continually falling of himself, but is continually raised up by the Lord, 8391; the remission of sins, removed, not extirpated, 8393; to sin is to do and think what is evil and false intentionally and from the will, 8925; hypocrisy or guile respecting Holy Divine things is sin against the Holy Spirit, 9013(8); why it cannot be remitted, 9013–14; the remission of sins consists in being withheld from evil, and held in good by the Lord, 9014(3); sins are not washed away, but removed, 9088(3); trespasses or transgressions are things contrary to truths of faith, iniquities to the goods of faith, sins to the goods of love and charity, 9156; evils and falsities remain, but that they are removed, because man is held in good by the Lord, 9333; sins are removed slowly, why, 9334–6; see **Regeneration.** The confession of sins, 9444–9454; sins are rooted in the life, 9444; no one can withdraw another from sins, thus remit them, but the Lord alone, 9445; sins are remitted by this, that man is withheld from them, but only he who is regenerated by the Lord, 9446–48, 9454; the signs that sins are remitted, 9449; the signs that they are not remitted, 9450; the remission of sins out of mercy is effected by regeneration, 9452–4; to bear iniquity, sig. to sustain combats with the hells, 9937, 9965; sins are removed, so far as heaven enters and as he is regenerated, 9938; to bear iniquity, when it does not relate to the priesthood, rep. damnation, and that they were in sins, they thereby annihilated representative worship, 9965; to carry iniquity also sig. damnation, 9965 (5); sin, when by it is meant sacrifice for sin, sig. purification, 10039; sins and the falsities thence derived remain with man, but he is removed from them, references, 10057(6). All evil from man is called sin, 10123; the sanctuaries were polluted by the sins of the people, as the altar, the tent, the temple, 10208(2); how purification or removal from sins is effected, 10208, 10210. Sin through ignorance has innocence in it, its purification, 10132(10); sin sig. complete alienation and turning away, 10498.

Sin. A city of Egypt, from which the wilderness received its name, sig. a state of temptation as to good which is from truth, also evil which is from falsity, 8398–9; wilderness of sin sig. a state of temptation as to good, 8558.

Sinai. Why the Lord promulgated the law from Mt. Sinai, 795(5), 6832; He appeared in vision, 1786; what is signified by the fire and smoke which appeared to the people on Mount Sinai, 1861(15); Sinai sig. the law, thus the good and truth therefrom, 8399; the mountain and wilderness of Sinai, good in which truth is to be implanted, 8753, 8793; also Divine truth, 8753(2); heaven, hence Divine good united to Divine truth there, 8805; the reason why the Lord spake by a living voice from Mount Sinai, was, because it was the beginning of the revelation of the Word, 8931(2); Sinai sig. the law or the Word, Divine truth from the law, and heaven, 9420, 10396, 10606, 10699; treated in series, 8748–8843, 9415–37; Mt. Sinai sig. heaven, 8822, 8827, 8931, 10689; the cel. kingdom, 8835.

Singing. See Song. Singing and string instruments sig. the spiritual things of faith, 418–20, 3880(4), 4137; singing was heard from those who belonged to the lungs, 3893; to sing a song signifies to glorify, hence a song sig. glorification, 8261–67, 8337; it sig. reasoning from fantasies, 655(3); antiphonal singing rep. reciprocation as of the church from heaven and heaven from the Lord, 8340.

Sinew. See Nerve.

Single. Such as man is in general, such he is in single things, 1040(2), 1316.

Sinite rep. idolatry, 1204–5.

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Sinus of brain, longitudinal sinus, 4048.

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Sirens. Jugglers or sirens, their arts, deceits, punishments, and hells, 831; they who laid snares in sleep suffered the punishment of the rack, 959; by what arts they attempted to elude punishment, 959; the grievous stench of the sirens, 1515; sirens are described as to their quality, 1983; they obsess the interiors of some men, 1983; that to a siren, who was very positive in denying her crimes, they were manifested, almost a hundred, 2483; sirens spake from one in sleep, and infested good spirits, 1983; sirens attempt to penetrate into the taste, that they may obsess the interiors of man, 4793.

Sister sig. intellectual truth, 1495; Sarah as sister, rational intellectual truth, as wife, spiritual, 2508; rational good is a brother, rational truth a sister, 2508, 2523, 2524, 2556, 3160; the affection of good and the affection of truth in the natural man are as brother and sister, but the affection of truth called forth from the natural man into the rational, and there conjoined, is as a married woman, 3160; affection of truth sig. by sister, 3133, 3182, 3186; rational truth, 3386, 6727; the wife of Abraham was called by him his sister, and Rebekah, Isaac's woman, was also called by him his sister, is an arcanum, concerning which, 3386, 3398; sister, truth, 4504, 6727.

Sit, To, and Sittings. To tarry and to sit sig. to remain, and permanence in a state, 9422.

Sitnah. The well sig. denial, 3429.

Situation. See Place and Distance. Concerning changes of place, distance, and situation in the other life, 1273–1277, 1376–1382; five wonderful things in the other life respecting distance, situation, place, and time, 1274; I was led through mansions, 1273; at the right hand of the Lord are the good, at the left the evil, 1276; in like manner around man and angel, howsoever he looks, 1274, 1276; thus all are most present to the Lord, 1276; none are at so great a distance that they cannot be seen, 1274; societies are distinct from each other according to situations, 1274; men, as to their souls, in like manner have situation in the Lord's kingdom, 1277; if men were in the spirit, they might discourse at any distance, 1277; changes of place are changes of state, 1273; it is an appearance that they keep a constant situation, 1376–8; their appearing in a place where they are not, is a fallacy, 1376, 1380; the organic forms of their bodies may not be there, 1378;

they have not yet gained a constant situation, and are compared to fluids arising from the stomach, 1381; the societies of heaven keep a constant situation, howsoever man, spirit, or angel turns himself, concerning which, 3638–9; the hells also have a constant situation beneath the soles of the feet, and that some of them appearing in another place is a fantasy, 3640; they who are in the hells have an opposite situation, with the head downwards and the feet upwards, 3641; situations in the other life are states, illustrated from experience, 4321; situation of planets in the idea of spirits, 7171.

Six sig. combat and labor, 720, 737, 900; it sig. the holy of faith, sig. of six varies according to relation to other numbers as twelve, three, 737(3); six days of Gen. I. sig. periods of man's regeneration, 893; six sig. the same as twelve when a like subject is treated of, 3960(4); six hundred thousand, all truths and goods in the complex, the like as twelve, 7973; six, all evils and falses in the complex, 8148; six hundred chariots of Egypt and of Pharaoh, all falses and doctrinals of falsity in the complex, 8148–9; the sixth day, the end of every state, 8421; the six days which precede the sabbath, the combats which precede and prepare the heavenly marriage, 8888; to serve six years, when concerning Hebrew servants, a state of labor and of some combat, 8975; the six days which precede the seventh, states of truth, when there is combat; the seventh day, a state of good, 9431; 666 in the Apocalypse xiii., all falsities and evils in the complex, also profanation of what is holy, and likewise the end, 10217 (8). Six days sig. states of combat and labor, 8506; a state of truth, 9431; the former church to its end, 9741; the time and state of the Lord's combats, 10360 (2), 10729; the state of combat and labor while the church is being established, 10371, 10667; six sig. all things in the complex, 9555, 9843.

Six Hundred. See Six. It sig. the first state of temptations, 737, 755; the end of temptations, 893.

Sixteen sig. what is full, and in every way like eight, 9660.

Sixty. This number contains in it several things, according to the signification of the simple numbers of which it is composed, 3306; sixty and upwards, when relating to the age of man, signifies a state of wisdom and of innocence in wisdom, the various ages of man treated of, 10225.

Skin. Coats of skin sig. good spiritual and natural, 294–7; skin sig. things external, 3540; to be encompassed with skin, Job. xix. 25, 26, sig. the natural, such as a man has with him after death, 3540; the correspondence of the skin with the Greatest Man, 5552–9; the societies to which the cuticles correspond are in the entrance to heaven, 5553; they have had faith in others, and have only confirmed it from the sense of the letter of the Word, 5554; they have only known the general things of faith, and hence have been seduced by the wicked, 5555; there is a great difference amongst those who constitute the skin, 5555; they who have reference to the scarf skin, reason about all things whether it be so, and themselves know nothing, 5556; they who constitute the less sensitive skin, are they who are mere babblers, and have scarce known what they have said, 5557; those who constitute the glands of the skin try whether a thing be so from the fluency of what they say, if there be a resistance from within, 5558; the conformation of the skin shown, that it is beautiful with the regenerate, and ugly with the evil, 5559; they who are only in the truths of faith and not in good according to them, are in the ultimates of heaven, and constitute and have reference to the skin, 8977(2), 8980; they were represented by the Hebrew servant in the representative church, 8977(2), 8980; skin sig. the exterior or middle natural, 9215; truth in outmosts, falsities in outmosts, 10036; skin sig. the external of truth and good, 10691. Skins of red rams, and badgers' skins sig. external truths and goods, 9471, 9631, 9632; the skin of Moses' face shone sig. the giving forth of light from the internal in the external, 10691; also the light of the internal of the Word in the external, 10701–7.

Skirts of Aaron's robe sig. the outermost parts of the spiritual kingdom where the natural is, 9917; Divine truths in ultimates such as are the truths in the sense of the letter, 9917(2), 9920.

Skirts. See Garment.

Skull is the most general covering of the brain, 501, 4040; those rep. by skull, 5563, by tumors in, 5717; interior membrane of, 7748.

Slavery. See Servant.

Slay (*mactare*). Abraham took the knife to slay his son sig. until whatever was from the merely human was dead, 2818; it sig. the good of the natural, because it involves that which is slain, as an ox, young bullock, etc., 5642; to slay a beast for sacrifice, preparation for enjoyment, 7843; for sanctification, 10024.

Slay or Kill (*occidere*). To kill sig. to extinguish, 369; to be slain, when it is predicated of good and truth, not to be received, 3387, 3395; to kill, when spoken of good and truth, not to receive, that is to deny, 3488(2); to slay, to deprive of life which is not compatible with truth, vivification, thus the contrary, 3607(2); to slay every male, to extirpate the truths of doctrine, 4500; the slain, those who have extinguished in themselves the truths of faith by principles of falsity, 5037(4); to slay, to take away spir. life, or faith and charity, 6767; to slay the first-born, the extinction of faith without charity, 7039; to slay, not to receive, thus also not to choose, 7043; to take away spir. life from any one, also to extinguish faith and charity, likewise to hate one's neighbor, 8902; to slay a brother and a companion to close the internal, to prevent good and truth entering, because thus spiritual life is taken away, 10490, 10492; to slay Joseph sig. the extinction of the essential doctrine concerning the Divine Human of the Lord, 4727; to slay when burnt-offerings and sacrifices sig. all that is meant by them, 10024.

Sleep, Dream (*somnus, somnium*). To sleep sig. to be in his proprium, 150; the Lord especially protects man during sleep, 959; deceitful sirens plotting mischief in sleep suffered the punishment of the rack, 959; the Most Ancient Church had most delightful dreams, hence their paradisiacal things, 1122; some are vastated by a state of sleep, 1108; sleep sig. a dark state, 1838–9; dreams, which were prophetical, recorded in the Word, 1975–83; dreams are of the same kind with visions, 1975; three kinds of dreams, 1976; dreams induced by angelic spirits, who are in the entrance to things paradisiacal, 1977(2); I have discoursed with spirits and angels who introduced dreams, 1977, 1979; the ideas of angels are turned into various representatives, hence come dreams, 1980–1; sirens in sleep spake as from myself, and infested good spirits, 1983; a dream of the night sig. obscure perception, 2514, 2528, 5219; a dream sig. an event, 5092; the interpretation of a dream, sig. unfolding what is in it, 5093, 5105, 5107, 5141; a certain spirit, who in sleep still discoursed wisely, 4048.

Sleep, To (*domire*). To sleep sig. to have rest upon the external sensual, 9216.

Sleight of Hand (*præstigias*). See **Magic.**

Slumber and **Sleep, To** (*dormitare et obdormire*). To slumber is to grow slothful in things appertaining to the church, to sleep is to cherish doubt, 4638(4).

Small. Small and great sig. particulars and generals, 2384; is predicated of truth, 8458–9; small round, predicated of the good of truth, 8458.

Smell. See **Nose, Respiration, Odor.** Sig. what is grateful, 925; and to perceive what is grateful, 3575, 3577. The sense of smell in animals, 1516; it corresponds with perception, 4624; see **Sense.**

Smite sig. to destroy, 6761; to be smitten, to be hurt by falsities, 7136, 7146; to smite, damnation, 7871; to smite the rock, to be urgent in entreaty, 8582; to smite, to injure by falsities, 9007; when concerning the Lord and His kingdom, to blaspheme, 9015; to weaken, 9025; to extinguish, 4733; devastation, 10510.

Smoke. A furnace of smoke sig. the most dense falsity, 1861; also sig. by the fire and smoke which appeared to the people from Mount Sinai, 1861(15); the Israelites were in dense obscurity as to the truths of faith, and in the false, and therefore the Lord appeared to them on Mount Sinai in a cloud, as it were in smoke, 8814, 8819; smoke, the sense of the letter of the Word in respect to the internal sense, and those senses are as smoke and flame, and as a cloud and light, 8916, 9917(2); falsity of evil in the intellectual is like smoke, and anger is like the flame of enkindled smoke, 9144(3); also what is elevated to the Lord, 10177 (3), 10198.

Smooth is predicated of truth and of falsity, 3527(3).

Snare. To be for a snare, to be taken by his own evil, 7653; allurement and deception from the delights of the love of self and of the world; also the destruction of spir. life, perdition thereby, 9348; snares, fetters, pits, nets, ropes, gins, also frauds and deceits sig. reasonings from the fallacies of the senses and from the literal sense of the Word wrongly explained and applied, 9348(2).

Snow from whiteness is predicated of truth, 8459, 9470(3); hoar-frost, truth made good or the good of truth, 8459.

Society. See **Heaven.** The heavens consist of innumerable societies, 684; wonderful consociations there, 685; according to loves, 686; all souls, how many soever they be, are in some society, 687; the society in which men have been, is shown to them after death, 687, 697; no one society is absolutely like another, 690; a society is the harmony of many, 457, 687; societies are according to the varieties of mutual love and faith, 685; an equilibrium preserved between good and evil societies, 689; societies and the whole heaven in the human form, 1013(4); societies are most exquisitely conjoined by reason of perceptions, 1394; souls are conveyed to various societies, that they may be received, 1273; in like manner, they who come out of vastation are conveyed to angelic societies, 1273; I also have been conveyed, 1273; the infernals likewise are in societies, and are bound by similar lusts and fantasies, 695, 1322; see also **Harmony,** and **Habitations.** The ideas of spirits and angels flow into the ideas of man's thought, 2470; with what charity and what joy they are received amongst angelic societies, who are let into heaven, and that at length they come into conformable societies, 2131;

in what manner societies ill consociated are dissociated by a company of spirits, rep. by east wind, 2128; the same effect is produced by collisions of thought and speech, which are at variance with each other, 2129; with adulterers it is effected by the allurements and the deceits to which they are accustomed, and by which they can insinuate themselves into societies, but they are rejected and treated with severity, and at length cast themselves into hell, 2753; there are heavenly societies to which all things of the human body correspond, those societies constitute as it were, one man, 2996, 2998. See GREATEST MAN, REPRESENTATIONS. There are innumerable varieties of good and truth in heaven, but still they all make one, like the organs and members of the body, 3241(2); it was customary of old to say of those who died, that they were gathered to their fathers or their people, by it was signified that they were come to those who were in the same good and truth in the other life, 3255; heaven corresponds to the Lord, man as to all and single things to heaven, and to the societies there; hence heaven is the Greatest Man, 3624–49, see MAN. The regeneration of man is effected by societies of spirits and angels, and by their changes, concerning which, 4067(2–4); man, as to his interiors, is in the midst of societies of spirits, whom he invites to himself, and of angels who are from the Lord, 4067(3), 4073(2), 4077(2); there are societies which serve specifically for mediums and communication, 4047(2); they who are in evil invite to themselves societies, but to those who are in good, societies are adjoined by the Lord, 4073(2); from societies the angels see, as from causes, the things appertaining to man, 4073(2); the Lord also had societies of spirits and angels with Him, but he took nothing from them, but by them from the Divine, 4075; they are very indignant when they are compelled to recede, 4077(2); there are societies which suffer themselves to be led by others, thus by angels and evil spirits, 4088; good flows in through angelic societies from the Lord, 4096(6); two societies act within man while he is being regenerated one in heavenly, one in worldly things, 4099; in what manner societies of spirits of a threefold kind are separated from those who are attendant on the regenerate, it is done in freedom, 4110(2), 4111; the changes of their state, 4111(2); they are conjoined as to affections, and are kept where the ruling affection is, 4111(2); the separation of societies, 4129(2), 4136, 4151(3); there are societies more and less universal, which constitute heaven, in each there are those which correspond to the Greatest Man, 4625; thoughts and affections extend themselves far into societies on both sides, 6598–6613. The universal heaven is one society, which is divided into many general and particular societies, like the members and organs in man, 7836(2); concerning goods in a society, whence the form, and concerning the common good thence derived, 8469; the communication of all goods, that they may be common and most common, 8470; there is a communication with each society according to reception, 8472; every one has an extension into the spheres of angelic societies, according to the quality and quantity of good, and, into the spheres of infernal societies, according to the quality and quantity of evil, 8794, 8797; not allowed societies of an inferior heaven to ascend, pain and blindness overtake them if they ascend, 8797(2); societies of friendship in the other life, 4804, 4805; angelic societies and consociations there, 8003–8006.

SOCKETS OF GOLD sig. existence and subsistence from good, 9847.

SODOM. Sodom, Gomorrah, Admah, Zeboiim, sig. falsities and evils arising from lusts, 1212; Sodom, lusts of evil, 1587, 1598, 1600, 1663, 1682, 1689, 1740, 1749; the evil of self love, Gomorrah falsity thence derived, 2217, 2219, 2220, 2246, 2322.

SOJOURNER, TO SOJOURN. Sojourners are those who are instructed, 1463; to sojourn, to be instructed, also to live, 1463, 6077; see JOURNEY, DWELL. Sojourning, instruction, and thence life, 2025; seed shall be a sojourner, sig. charity and faith shall be rare, 1843; stranger and sojourner sig. unknown and still to be with them, 2915; to sojourn, to be instructed and to live, thus doctrine and life, 2371; to instruct, 2726; those who are being instructed in goods and truths, 3703(19); to inherit the land of thy sojournings, the life of instructions, 3672; sojourning sig. to be instructed, and receive the statutes and laws of the Jews, 4444(5); they were like those born in the land, 4444(7); a sojourner and one born in the land sig. one not born and one born within the church, thus who still accedes to it, 7908; the years of sojournings, a successive state of life, 6095; sojourners and hired servants sig. those who make a boast of good and truth for the sake of gain, 7997, 8002; sojourner, one who is instructed in the truth and good of the church, receives them, and lives according to them, 8007, 8013, 9196; the same law is for a sojourner and a native, 8013(3); stranger, orphan, and widow, in one sense sig. within the church the reciprocal conjunction of good and truth, 9200; because ye have been strangers in the land of Egypt, sig. that they were protected from falsities and evils when infested by infernals, 9197.

Sole of the Foot. See Foot. It corresponds with the natural, those who have lived merely for the world, pleasure, and splendor, 4947–50.

Solicitude. See Care.

Son. Sons sig. goods and truths of faith, 264; truths and doctrinals, 489, 491, 533, 668, 1147, 3266; also false doctrinals, 1147; daughters, goods, 489–491. Sons of God sig. doctrinal truths, 570; what is meant by the Son of God and the Son of Man, as applied to the Lord, 49, 264(2), 1729(2), 1733(2), 2159 (2); the Lord as to the Divine Human is called the Son of God, 2628; son, truth, also the rational, 2623; Son, Divine truth, Father, Divine good, 2803, 2813; Son of Man, truth Divine which could be tempted, 2813; also the Word in the internal sense, 2813(2); seed, the sons of the kingdom, that is, those who are in goods and truths from the Lord, 3373; see Seed. The Divine good of the Lord is called Father, Divine truth Son, 3704; sons of the age sig. false prophets, or those who teach falsities, 3900(2,5); to smite a mother upon the sons sig. to destroy all things of the church, 4257; the son of the stranger, the natural man as to truth, 5081(2); the two sons of Reuben, the doctrine of truth and the doctrine of good, 5542; sons of sons, things derived, 6583–4; the son of a year, the truths of faith conjoined with good of charity which make a full state, 7839; sons, the goods of truth, 8649; sons, truths; the Son of Man, the Divine truth, 9807; father, mother, brethren, children, and other names of relationship sig. goods and truths, and, in the opposite sense, falsities and evils, 10490(5); son sig. knowledges, and truths, those who know truths but still live in evil, 2400; especially those who teach truth but from the memory for the sake of gain, 2400(2); son, thine only one, sig. the Divine rational by which He was to save the human race, 2772–3; sons of the east, those in the knowledges of good and truth, 3762, those in Syria so called, 3762(5); in the opposite sense, the knowledges of evil and falsity, 3762(6); three sons, Reuben, Simeon, Levi, sig. to know and understand the truth, to will and do it, to be affected by it, 3876; Son of Man sig. the Lord as to Divine truth, and Divine truth from Him, 4809, 10019(7); sons of Israel sig. those in externals without an internal, 10698.

Son-in-Law sig. truths associated with affections of good, 2389.

Song. The songs of the Word are from the rhythmical speech of spirits, 1648; the Song of Songs of Solomon is full of significatives collected from the Ancient Church, but is not part of the Word, 3942(2). Songs are predicated of truth, 4137; the song of the land sig. choice things, here it means the productions hailed with songs and praises, 5618; the song of Jehovah is the glorification of the Lord; the songs of the church contained that glorification, 8261; songs were testifications of gladness on account of the coming of the Lord to save the faithful, 8261(2); there is singing in heaven, why, 8261(3); to sing to Jehovah sig. the Lord alone has glory, 8263; the song Jah, everything of faith and thence of glory is from the Divine truth, 8267; the Song of Songs of Solomon is written in imitation of the ancient books, but is not the Word, 9942(5).

Sorceries sig. falsities which destroy truths, 5135(11); sorceries and enchantments sig. the art of presenting falsities that they may appear as truths, and of presenting truths that they may appear as falsities, 7297(3).

Sorceress sig. those in whom something of the church is conjoined to the falsities of the evil of self-love, 9188.

Sorrows sig. immersion in falsities, in the other life this looks like sinking in waters, 6853.

Soul. See Spirit, Angel. The first state of souls in the other life, 168–181, 182–189, 314–319, 320–323; at length they come to their own life which they had in the body, 316; some slowly, some quickly are brought into heaven; two examples immediately after death, 317–19; the soul knows no otherwise than that it lives in the body, 320; it has more excellent faculties than in the body, 321, 322; what they have thought in the life of the body concerning the soul, 443–448; soul sig. all life, 1000, 1040, 1742; the life which is from the Lord, 1040; what is essentially alive, 1436; evil life, 1005; quality of one's life appears in the other life before angels and spirits, 1008 (2); the process which takes place with man when he is raised up and enters into the other life, 2119; man by death loses nothing but the earthly body, 2475; soul and body distinct and yet conjoined into one, 2018. The soul of man is in the midst or in his inmost, 2973(4); what the soul is, from the heart and soul sig. from the will and understanding, 2930, 2930 (5); good and truth are conceived together, good gives life by truth, each called soul, 3299; the soul of man commences in the ovum of the mother, 3570 (4); the new soul in the regeneration is the end of good, 3570(4); the end regarded in the rational is the soul of a series, but the things which are in the natural are respectively as body, 3570(4); some believe the soul to be merely thought, others that they shall be as ghosts, others that they shall rise again at the final judgment with their bodies, 4527(2); discourse was held with those who were in the act of interment, 4622(4); most persons do not believe in a life after death, the reason why, 4622; in the other life all the things of the life of every one are laid open, 4633; the spirit of man is in the whole body, and in every part thereof, 4659; the thought of Aristotle concerning the spirit of man, that it was to live after death, but he could not think distinctly about it, 4658(6); when evil spirits come to the first societies of heaven, they are almost suffocated, 4674(3); the soul is formed by those things which are confirmed by doctrine and life, 4747(2); the influx and intercourse of soul and body, 6053–58; see INFLUX, SPIRIT, MAN, PROVIDENCE; nothing can be known of this when the nature of the soul is not known, 6053; in the learned world the soul is an unknown thing, not so with the simple, 6053; the soul is the man himself, who lives after death, 6054; it is better to speak of the spirit or interior man instead of soul, 6054; the intercourse of the soul with the body cannot be known, unless it be known what the internal and external man is, and that the former is in the light of heaven, the latter in the light of the world, and several things besides, 6055; the influx of soul and body, 6189–6215, 6307–6327, 6466–6495, 6598–6626; in the Word, soul is attributed to animals; but it is properly attributed to man, and to him in various senses; that it is the whole man, because life in general, as well intellectual life as voluntary life, 7021; the soul is the spirit which lives after death, 7021(2); the soul being filled sig. what is delightful, 8293; soul is the life of faith, and heart the life of love, 9050(4); soul sig. the desire and life, 9269; to respire sig. the life of faith, also soul sig. spirit in the original tongue, is so called from wind, 9281(2); the ancients knew what soul and spirit are, from a just idea of things successive, 10099(3); soul or spirit is the *esse* of the life of man, and body is the *existere* of life thence derived, 10823; the soul is from the father, the body from the mother, 6716(2), 10052(2)–3; see also 1815, 2005, 10125(2).

SOUND called a voice, as of musical instruments, thunder, sig. Divine truths, 9926(8).

SOUTH or MID-DAY sig. what is good and true, a state of light as to the interiors, 1458; celestial light, 1548; what is signified by north, south, east, and west, 1685; the land of the south, Divine light, 3195; east and west, states of good, south and north states of truth, 3708; south sig. those who are in knowledges, 3708(11); noon sig. a state of light, 5672; in heaven there are morning, mid-day, evening, and twilight, but spiritual, their signification, 5962(2); south and southward sig. truth in light, north, truth in shade, 9642, 9742; the south or noon is where the Divine truth is in its light, 9684; the candlestick was toward the south because it represents the light of truth from the Lord as a moon, 9684(2), references, 9684(4).

SOW, TO. See SEED. Sowing sig. Divine truth, 3404; also teaching and learning the truths and goods of faith, 9272(3).

SPACE. See PLACE. Spaces sig. states as to being, times sig. states as to existing, 2625.

SPEAK, SPEECH. Spirits speak amongst themselves acutely, 322. See TO SAY. Jehovah spake sig. perception, 371; the speech of the Most Ancient Church was not by expressions of sound, but by the face and lips, 607(2); speech afterwards succeeded by external respiration, 607(3), 608; speech of Lord with man by inspiring good and truth through angels, 904; the speech of those who were of the Most Ancient Church was tacit, they moved the lips, 1118; the speech of expressions of sound at length succeeded with external respiration, 1120; the speech of spirits and of angels, 1634–50; it is heard distinctly, and flows in through the interior organs, 1635; the speech of spirits with me was from various places and distances, 1640; it is with difficulty believed that any one speaks with spirits, 1634, 1636; spirits, even infants, speak in man's mother tongue, and in the languages which man is acquainted with, 1637; the speech of spirits is of the ideas of thought, it is discreet; it is the universal of all languages, wherefore they can converse among themselves with all after death, 1637(2), 1757, 1876; the speech of spirits falls into suitable expressions, distinctly, as the thought of man falls into expressions, 1638; spirits speak from the interior memory, 1639; the superior excellence of the speech of spirits, 1641; the speech of spirits with each other is more copious than that of man, because by ideas of thought, 1639; the difference of the speech of spirits, of angelic spirits, and of angels, they are more universal according to degrees, 1642; speech of angelic spirits, 1643; of angels is ineffable; instead of ideas they have ends and uses, 1645; speech of the cel. angels is distinct from the speech of the spir. angels, it is more ineffable and inexpressible, 1647; the speech of angels in the world of spirits appears also like flaming light, 1646; the speech of spirits is as it were in rhythm, because in society, 1648–9; the speech of cel. spirits does not easily fall into articulate sounds, 1759; middle spirits between cel. and spir. especially the spiritual, speak, 1759; the quality of a spirit may be known from his speech, 1640; there are diversities of the speech of spirits, as of men, 1758; the speech of evil genii is outwardly fluent, inwardly grating, 1760; the speech of spirits interiorly evil is foolish and filthy, 1644; influx of speech as it were linear, 1761; spirits speaking by changes induced in the face, 1762; extraordinary kinds of speech, undulating, quadruplicate like the threshing of corn, rough, thundering as of several together, 1763; speech by representatives, 1764; magical speech of sirens, they can speak in several places at the same time, 831(2); since the speech of spirits is the universal of all languages, they are not able to utter any human expression, nor any human name, 1876; see Idea; the speech of the cel. angels is most copious, because from the affections of the Word they form to themselves ideas as lights, 2157; men from the exterior memory are in languages of expressions, spirits from the interior memory are in the universal language, 2472, 2476; see Memory. Since the speech of spirits is universal, they do not perceive the Word according to the letter, 2333(2); to speak sig. think, 2271, 2287, 2619; see To Say. Speech from the exterior memory is effected by expressions from the interior by ideas, 2470, 2478–9; men immediately after death come into the perception of representatives, and can express more in a moment than in several hours in the body, the reason, 3226; the speech of spirits, and of angels of the first heaven, is effected by quick representations together with ideas, 3342, 3345; the same thing is in man, but he is ignorant of it, 3342; the speech of the angels of the second heaven is effected also by representatives, but it is inexpressible and incredible, 3343, 3345; spir. things are expressed by variations of light, cel. things by variations of heat, thus of the affections, 3343; man has that speech inwardly in himself, 3343; the speech of the angels of the third heaven is also by representatives, but it is ineffable, 3344–5; this also is inwardly in man, 3344; all kinds of speech live by the Lord's life, but with a difference according to degrees, and so far as they are speech, 3344; all those modes of speech are one because one forms another, and one is in another, 3345; the thoughts and speech of angels are as the exteriors of bodies to the interiors of forms, 3347; in speech there are several things which are from the perception of the spirit, as that the sight of internal things and light is of the understanding, 3693; a society of those who are dissimilar, or who dissimilarly act and speak, but similarly will and think, it corresponds to the isthmus of the brain, their quality, 4051, 5189; angelic speech appertains to man, although he is ignorant of it, 4104. It has been granted me by the Divine mercy of the Lord to speak with spirits and angels for several years, 3346; not speaking to any one from good to evil, sig. speaking good and thinking evil, 4126; there is an internal sense of the Word, a historical sense which is inferior and corresponds, 4373; very many things, which are in the light of heaven, do not fall into human ideas and expressions, 4609; the speech of spirits is heard as sonorously as that of men, 4652 (2); spirits speak with man, within him, 4652(2); spirits from another orb, who spake by changes of the face about the lips, and also about the eyes, 4799; in universal speech, such as is that of the angels, person is not regarded, but thing, 5225, 5287; angelic speech is abstracted from persons, why, 6040; the quality of a spirit can be discovered from the sound of the speech alone, and from one expression, 6616; examples, 6623; slow of speech sig. the voice and speech of the Divine not heard, only mediately through spirits, 6985; I will teach thee what thou shalt speak sig. the Divine proceeding from the Divine Human, 6993; thought is passive and also active, and that this latter is speaking, similar to the speech of spirits, because without expressions of human language, 6987; thought from perception is internal speech, 8128; angelic speech is not intelligible to spirits, as the speech of spirits is not intelligible to men, 6987; it is abstracted from persons, 7002; it is ineffable, not falling into human expressions, 7089; the greatest part of the truths of faith and of the goods of charity, cannot be expressed by natural expressions, 7131; angelic speech is continuous, because innumerable things are connected together, not so in human discourse, 7191; angelic discourse rep. the form of heaven, being harmonious, and terminating in unity, 7191; the speech of the inhabitants of Mars, is by an internal way through the eustachian tube, 7359; their speech is more perfect than ours; the face and eyes manifest the affection and thought, 7360; the speech of those who were of the Most Ancient Church was similar, 7361; man cannot understand angelic speech, 7381(4); the speech of the inhabitants of Jupiter by the face, 8247–8. See Jupiter. Speech by the face, its quality shown, 8248; the most ancient people had speech by the face; its excellence above speech by expressions of sound, several things, 8249; speech by expressions of sound succeeded; faces then were changed, the interiors contracted, and the exteriors prepared for simulation, 8250; in the other life all are reduced to speak as they think, 8250; angelic thought and speech is abstracted from the ideas of person; they are in the idea of things, 8343; the speech of the spiritual and the speech of the celestial, their quality, 8733; the quality of the speech of spirits, 8734; truth Divine is altogether in another form in the heavens than in the earths; in the heavens it is in diverse forms, 8920(2); references on the differences of thought and speech in the heavens and on earth, 8920(3); in human speech there are very many expressions derived from correspondences out of the spir. world, 8990(4); speech through the eustachian tube, also by the lips, face, and eyes, amongst the inhabitants of a certain earth in the universe, is described, 10587; speech by the face and lips closing in what is sonorous, modified by ideas, amongst the inhabitants of a certain earth in the universe, 10708; see UNIVERSE. Cogitative speech, for what use, how effected, 10709. See also UNIVERSE.

Jehovah spake sig. enlightenment by the Lord through the Word, 10215, 10354–5; to speak sig. communication, instruction, informing, 10697–10707. See SAY. To speak sig. to think, to will, to inflow, 2951, to perceive, 3037, 3792, to persuade, 4478, of Jehovah sig. Divine truth, 8782, information, 9457, influx, 9522, instruction, 10280, references, 10418, foresight and providence, 10444, to reveal, 10699; the end is the first of speech, thought the second, speech of words the third, 9407.

SPECKLED and spotted sheep which were of the flock of Jacob, sig. all the good and truth with which the evil meant by speckled, and the falsity meant by spotted, is mingled, 3993, 3995, 4005; speckled sig. good sprinkled and mixed with evils; and variegated, truth sprinkled and mixed with evils, 4005.

SPELT sig. truth of the interior natural, 7601(2), 7605, 10669(4); mentioned, 3332(3), 3941(5).

SPEW OUT, 3116.

SPHERE. See PERCEPTION, COMMUNICATION, ODOR, IDEA. Spirits are perceived as to their quality from their spheres, 1048, 1053, 1316, 1504; in what manner these spheres are procured, example, 1505; the sphere of self-love, an example, 1506; of authority of those who were born in dignity, they are diverse, 1507–8; they are tempered with goodness with the good, 1508; of flatterers troublesome, inducing torpor, 1509; of principles and persuasions of what is false, they excite confirmations, 1510–11. See PRINCIPLE. The sphere of the lukewarm, 1513; of hatred is poisonous, 1512; spheres do not always exist sensibly, 1520; sensible spheres manifested by odors, 1514–19. See ODOR. Evil spirits dare not assault the regenerate, because instantly from their sphere there is a reply and resistance, 1695(2); spheres of fantasies are as mists, 1512; the spheres of spirits are from the activity of things in their interior memory, 2489; quality of spheres of the evil, 2401(3); spir. spheres encompass every one, a disagreeable sphere those who are in mere external things, and a grateful one those who are in things internal, also in good, 4464(2); the sphere is the life according to end, or affections of love, 4464(3); references, 4626; spir. spheres encompass man, illustrated by those who ascribe all things to fortune, 5179; a spiritual sphere is an exhalation flowing forth from the life of loves; consociations and dissociations in the other life are according to spheres, 6206; a sphere of faith and of life encompasses every spirit, more so a society, 7454(2); spheres of extension to societies, 6598–6613; the sphere of the extension of truth is according to the quality and quantity of good, and according to the sphere of extension in heaven, every one has intelligence, and wisdom, and happiness, 8063; societies are conjoined according to spheres, references, 8630; the nature of the perception of the spirits of Jupiter 8631; everyone has extension into spheres of angelic societies according to the quality and quantity of good, and also vice versa, into the spheres of infernal societies according to the quality and quantity of evil, 8794, 8797(2); it is not allowable for those in an inferior heaven to ascend, for this occasions pain and blindness, 8797(2); a sphere of Divine good from the Lord encompasses heaven and the societies there, and thus protects, 9490–2, 9498–9; a Divine sphere encompasses heaven, and also hell, but with this difference, that in hell it is a sphere of Divine truth separate from Divine good in externals, but not in internals, 9534(2), 10188(4); what conception is to be formed of the quality of the sphere of Divine truth, 9498; there are spheres from angels and angelic societies; by them is effected conjunction, 9606; spheres, references, 9606; the sphere of good and truth, which is from the Lord, conjoins, but that which is from the proprium of angels disjoins, thus the Lord alone conjoins, 9606; in heaven there is conjunction according to spheres of life, 9607; spheres in general, references, 10188(4); the Divine sphere of good from the Lord and its extension through heaven into the hells, and concerning its various reception according to the quality of the subject, 10188(2); the infernals cannot enter heaven on account of the contrariety of spheres, 10187; spirits are consociated and dissociated according to spheres of affections and thoughts thence derived; if otherwise, there is collision and anxiety, 10312; the will or love constitutes the whole man in the other life, and the sphere of life flows forth thence as an exhalation, 10130(2); wonderful things relating to this sphere, 10130(3);

the sphere of good and of truth from the Lord as a Sun described, 10190.

Spices. See Aromatics. Incense of spices sig. things grateful, on account of their order, 10199, 10125; the spices of which the incense was composed belong to the spir. class, those of which the oil of anointing was composed belong to the cel. class, 19254(3); fragrant spices sig. perceptions and affections for truth and good, 10291, 10205; incense of spices sig. worship from truths, 10350.

Spider and its web, 5984.

Spies sig. those who learn the truths of the church only to secure gain, 5432.

Spirit. See also Angel, Soul, Genii. The spirit of God is mercy, 19. With every man there are attendant spirits and angels, by whom he is ruled of the Lord, 50, 697; I have discoursed with spirits and angels, man was so created as to be capable of discoursing with them, 5, 67–69, 1880; therefore heaven and earth are conjoined, 1880(4); they who come into another life know no otherwise than that they live in the body, 320, 447; those who reason about spiritual things from things sensual, scientific, and philosophical, 196; few believe in the existence of spirits, still less that any one can discourse with them, 448, 1594(2); few believe in a life after death, 946, 1594(2); the opinions of some concerning spirits, 443–8, as spectres, 443; some as mere thought, 444–5; some have denied that a spirit is in place, 446; spirits have sight, hearing, smelling, touch, more exquisite than when in the body, also lusts, affections, thoughts, and all faculties more excellent; they discourse one with another, 321–2; spirits and angels have every sense except taste, 1880–1. 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Spittle. The Lord made clay of the spittle, etc., sig. reformation is made through good of faith which is clay, 6669 (6), 9051(3).

Spleen. Those in the province of the spleen, 5184; the inhabitants of an earth who refer to the spleen, 9698.

Spoil, Prey. To spoil sig. to destroy, 4503; to go up from the prey sig. deliverance from hell, 6368; rapine, to seize upon, plunder, spoil, are predicated of the Lord in the Word, by which is sig. that from the Lord by the celestial there is deliverance from hell, 6441–3; to spoil, to take away, 6920; also, to receive and take into possession, 9340(10). See Thief. To spoil the Egyptians sig. to take away knowledges of truth from those in falsities, 1551(4), 6913–20, 7770–3, 7969–70; to divide the spoil, sig. servitude, the spoil, those who are subjugated, 8292.

Spontaneous. Whatever is from affection is spontaneous or free, 4031.

Spot, Spotted. Falsities likened to spots, 865; truths and goods from evil likened to the leopard and his spots, 3540; speckled sig. evil, spotted sig. falsity, 3993, 3995, 4005.

Spread Abroad sig. to multiply, 4035.

Spring of water sig. truths of faith, and enlightenment and pleasantness therefrom, 8368; knowledges of truth from the Word, 8568(7). See Fountain.

Spring. Faith from love is like light in spring, 34(2), 5482; the first period of the church like spring, 1837; after temptations a state of peace like spring, 3696(2), 5725; all the seasons explained, 9213.

Sprinkle. To sprinkle the blood on the people sig. flowing in and adaptation of truth to man, 9399; on the altar, conjunction with Divine good, 10047; at the base of the altar, uniting Divine truth with Divine good in the external man only, 10047(4), 10064, 10067.

Spurious. Good and truth are spurious if not from the Lord, 112, 10266; they are sig. by bramble, 9277(4); a spurious conscience is that with Gentiles formed from their religious observances, 1033; spurious tubercles of the pleura, 5188.

Square sig. what is just, 9717; four square what is just and perfect, 9861, 10180.

Stack. A stack of corn sig. truth and good of faith received, 9145–6.

Stacte. See Myrrh. It sig. truth from good, 4748, 5621; affection for sensual truth, 10292.

Staff, Rod, sig. power, why, 4013, 4876, 4936, 7026; when concerning the Lord it sig. His own power, 4013, 4015 (2); the staff of Moses, power, the Divine omnipotence, 4876(3); a rod of iron, the power of spir. truth in natural, 4879(9); magicians seem to themselves to have staffs, 4936; hand sig. the power proceeding from the Divine rational of the Lord, thus interior power; staff from His Divine natural, thus exterior power, 6947; staff, natural power, hands spir. power, 7011; staff, power, from representatives in the other life, concerning which, and the magicians there, that they have staffs, 7026; staff sig. mediates when journeying is spoken of, 7865; also strength, 9028; rod natural power, one's own power, 9034; handstaff, the power of truth from good, references, 9141(4); staff, the power of truth, references, 9942(12); staff of reed, power from outward knowledge, 1085; of bread, power and life from good, of water, from truth, 1460(3), 2576 (11), 9028, 9323(2); rods of the tribes of Levi blossomed, sig. love is the essential, 3858(11); the rod of Moses, sig. Divine power, 4911(2); power of the Lord's Divine Human, power of the Divine natural, 6947–8, 7011, 7026, 7292, 7309, 7316, 7572, 7678; Aaron's rod, 7295, 7299, 7322, 7382, 7417; of magicians, 7297–9; the staves for the ark and altar sig. power of truth from good, 9496, 9732–6.

Stand. To stand before anyone sig. presence, 5336, 5638, 7530; it sig. appearance, 7436; thought, 2247; obedience, 8686; to stand afar off, remoteness from internal things, 8918; at his tent door, sig. not to enter, 10549; Jehovah stood above it sig. the Lord in the highest, 3702; to stand about Moses sig. obedience, 8690.

Standard. See Sign. Ensign or standard sig. an assembling for war, also protection by the Lord, 8624.

Stars. Stars sig. knowledges of faith, 32; wandering stars rep. falsities, 1128; good spirits sometimes appear as stars, 1527; what is meant by the dust of the earth, the dust of the sea, the stars of the heavens, 1610; they sig. what is good and true, also the opposites evil and falsity, and societies of angels and of evil spirits, 1808; stars sig. the knowledges of good and truth, 2495(2); what is meant by the sea, sun, moon, stars, nations, and kingdoms, where the Lord speaks of the consummation of the age, 2120, 4060(4), 6015 (8), 8906(3), 9642(6); knowledges of faith, thus the spiritual, 2849; twelve stars, all things of faith; because stars sig. knowledges of good and truth, which are of faith, 3272(2), 4697; the wise men from the east, who came to Jesus when they saw the star, were of the sons of the east; who were of Syria, knew of His coming by a star from prophecies known to them, 3762(5), 9293(3); stars correspond to the societies of heaven, 5377(2); one of the stars appears to the inhabitants of a certain earth in the universe as a sun and flaming, 9697; the starry heaven sig. the angelic heaven, 8153; shine as stars, to be in intelligence and wisdom, 9263(5).

STATE. The states of regeneration, in general are six, 6–13; all states of man return in the other life, 561, 823; changes of place in the other life are changes of state, 1273–5, 1379; all states of evil and of good remain after death, and return, but in a different manner, 2116(2), 2256 (2); evils are separated from goods with those who are elevated into heaven, and goods from evils with those who betake themselves to hell, 2256(2); all changes of state, both as to things of the will and things of the understanding, are effected by spirits and angels from the Lord, 2796; the successive states from infancy to old age, 3183, 10225; state and change of state of the affections and thoughts, which are instead of times and spaces, 4850; thoughts are variations of state, 4850, 6326; a full state, is when good is such that there is nothing lacking for the reception of the influx of innocence, 7839; it is filled with good in the case of the good, and with evil in the case of the evil, 7984 (3); the varieties of a state of good and truth in the other life are as the variations of heat and light in the world, 10200; six days rep. six states of regeneration, 6–63, 2313, 8506, 8539(2), 9272, 9431, 10729; two states in general, a state of good and one of truth, 4814, see PRIMOGENITURE. The Lord's states from birth, and His progression in glorification, 1401, 1414, 1615, 2098. See GLORIFY. Successive states of the church, 2312–16; see CHURCH. Changes of state rep. by genealogy of Adam, Noah, Abraham, Isaac, Jacob, by miracles of Egypt, by journeyings.

STATUES. See PILLAR, ALTAR, and STONE. Statue of Nebuchadnezzar rep. the successive states of the church, 1326 (2), 2162(3), 3021(8), 10030(3). Pillars sig. a holy boundary, thus the ultimate of order, consequently truth in the natural man, 3727; they were erected for a sign, for a witness, and for worship, 3727(2); in the opposite sense, they sig. worship from falsity, 3727(7); pouring oil on the head of a pillar sig. good is the source of truth, 3728; to anoint a pillar sig. to make truth good, 4090. A pillar, holy truth, 4580; the origin of pillars was from the most ancient times, and how they were afterwards made for worship, on which subjects, 4580; setting up a statue, offering a libation upon it, pouring oil upon it, rep. the progress of the glorification of the Lord, and of the regeneration of man, from truth to good, 4582; an altar rep. the Lord as to Divine good, pillar as to Divine truth, 9388–9; statues sig. falsities of worship, 9321; pillars were in use amongst the ancients rep. worship from truths, and afterwards idolatrous worship from falsities, 10643; reason, because they were stones, and stones sig. truths, 10643. Two statues seen at the boundary of the universe in spir. world, their signification, 8325(3).

STATUTE. Statutes are the externals of the Word, commandments its internals, 3382(4), 8363; the appointed part sig. what is disposed into order, 6149–50; to set for a statute sig. what is concluded from consent, 6164; to finish the task sig. to do what is enjoined, 7138; a statute forever sig. the order of heaven, 7884; the statute of the passover sig. the laws of order for those who are liberated from damnation and infestations, 7995; to set a statute and judgment sig. the truth of order revealed, 8357; a distinction is made between precepts which are of life, judgments which are of the civil state, and statutes which are of worship, 8972(2); statutes sig. external goods and truths of the church, laws, the internal goods and truths, 8706; a statute forever sig. the law of Divine order, 10095.

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STEAL. See THIEF. The command, thou shalt not steal, is a precept of charity, 1798(3), 2669(2), not connate law, 3175; it sig. we should not ascribe to ourselves what belongs to the Lord, 3670(2), 4002, 4295(2), 5135, 5747(2); Gen. xliv. describes spir. theft which is claiming for one's self the good and truth which are from the Lord, 5758. See explanation, 5728–5845, 5886(8), 8906, 9020; to steal sig. to take away what is dear and holy, spir. goods and truths, 4111, 5135, 9099, 9125–6, 9150; priests called thieves and robbers who teach but do not lead to good of life, 10794.

STENCH (*putere*). See ODOR. Stench sig. aversion and abomination, which are of falsity and evil, 4516, 7161(2), 7319; the hells have a great stench, 7161; they love to live therein, because they correspond to the evil which they have loved in the world, 7161(4). See EXCREMENT, 4631, 4628, 5711–27, 7161. See HELL. Various stenches originating in various evils, from correspondence with them, 1514, 1631, 1628–33.

STEP. See DEGREE. Step sig. elevation to interior things, 8945.

STEWARD. A steward or administrator of a house sig. the external church, 1795. Stewardship sig. the externals of the church and of worship such as rituals, 1795–6.

STIFFNECKED sig. not receiving influx from heaven, 10429; where the Divine is not received in the internal, 10526, 10628.

STINGS of scorpion sig. cunning reasonings from falsities by which they persuade, 6952(2).

STINK, To (*fœtere*) sig. to abhor, 4516.

STOMACH. The stomach in the body, and its operations correspond with the castigation and purification of spirits when they enter the other life, 5174–6; they who are anxious about the future appear in the region of the stomach, 5177; they induce anxieties, which appear as if they proceeded from the stomach, 5178–9; the influx which is effected when the spirits of any infernal society discourse amongst themselves; when this flows in, in a general way, melancholy and anxiety are produced, when in the region of the stomach, 6202; the covetous who infused anxiety were in the upper part of the stomach, 6202.

STONE. Precious stones sig. the truth of faith, 114. See DIAMOND. Stones sig. sensual truths, 425; truths and inferior intellectual things, 643, 1298; bricks sig. falsities which are fashioned for themselves, 1296; hewn stones and stones on which iron has been used sig. what was artificial and fictitious in worship, 1298 (2); stones sig. lower truths, truths of the natural man, 3694, 4192; stone, truth, 3720; see TEMPLE. A stone on the mouth of a well sig. the Word thus closed, 3769, 3773, 3789, 3798; stone, truth, 6426(2); Divine truth which appertains to the Lord's spir. kingdom; the stone of Israel, the Divine Human of the Lord, 8610, 6426 (2); stone, truth in the ultimate of order, 8609; an altar of stone, a representative of worship in general from truths, 8940. See ALTAR. Hewn stones sig. those things which are from man's own intelligence, 8941; the tool by which stones are cut, sig. what is from man's own intelligence 8942; to stone sig. the punishment of the destroyed truth and good of faith, references, 9083; onyx stones, truths of faith, which are from love, 9476; stones of fillings, the goods of faith, or spiritual goods, 9476; beryl, onyx, and jasper sig. the spir. love of truth, or external good of the spir. kingdom, 9872; the sapphire in a general sense sig. the external of the cel. kingdom onyx the external of the spir. kingdom, 9873(4). Concerning precious stones. See URIM and THUMMIM. Engraver in stone sig. the good of love, or the voluntary appertaining to the regenerate, 9846; the tables on which the law was written were of stone, because stone sig. truth in ultimates, and the sense of the letter of the Word, in which is the internal sense, references, 10376; stone sig. the Lord as to Divine truth; to be broken sig. dispersed, destroyed, rejected, 9163(3); the stone out of the rock which destroyed the image of Nebuchadnezzar sig. the church perishes when falsity and evil are confirmed from the literal sense of the Word, 9406(7); a sapphire stone sig. the quality of the literal sense of the Word when the internal sense is apperceived within it, 9407; the twelve precious stones in the breastplate of judgment sig. all the goods and truths of heaven in their order, 9873; explained in order, 9863–75; to cut stone for filling sig. to rep. all things of faith serviceable to the good of love, 10333.

STONING was on account of falsity, 5156; it sig. punishment on account of the violation of truth, 5156, 7456; stoning was on account of falsity, hanging on wood on account of evil, 5156; it sig. extinguishing falsities, in the opposite sense, truths, 7456; to stone, in the opposite sense, sig. to offer violence to Divine truth, 8575; to be stoned sig. the punishment of falsity and violated truth, 8799; to stone sig. the punishment of the destroyed truth and good of faith, references, 9083.

STOP UP WELLS sig. not to be willing to know truths; to deny, and thus obliterate them, 3412, 3420. See WELL.

STORE. Food for a store sig. for every use of the natural, 5299.

STORE-CITIES, sig. doctrines from falsified truths, 6661–2.

STORIES. Three stories of the ark sig. outward knowledge, reason, and understanding, 657, 658.

STORM. Stormy wind sig. the desolation of falsities, 739(2); a great tempest sig. falsity ruling, 9023(2); whirlwind sig. disturbance in the church, 9146(2); the whirlwind and storm sig. the Word in the sense of the letter, 9406(2).

STRANGERS were servants, 1097; they rep. those with whom charity and faith are rare, 1843; those who are without the church, as the Gentiles, 2049, 2115; strangers and sojourners sig. the first state of the church when the Lord was unknown, and still was with them, 2915; strangers sig. one willing to be instructed, 4956(2), 4958; gods of the stranger sig. falsities, 4544; those out of the church who do not acknowledge anything of the truth and good of the church, 7996; a strange land, where the church is not, or where there is no genuine truth, 8650; one who is willing to be instructed in the truths and goods of faith, 9196, 9270; the son of a stranger, sig. those who are outside the church, 9281; stranger, one who does not acknowledge the Lord, one out of the church, 10112; those who do not acknowledge the Lord, and who are in evils and in the falsities of evil, 10287; strange fire, infernal love, 10287(13).

Straw sig. external knowledges of the natural, provender, their goods, 3114; straw for the camels, outward knowledges, 4156; chaff or straw, lowest or most general knowledges, 7112, 7128, 7131, 7134.

Street sig. truth, the truth of doctrine, in like manner as way, 1071(4), 1460(3), 2335–6, 2851(7), 9412(3), 10184, 10227 (12); in opposite sense, falsities of doctrine, 2348(2), 9193(2).

Strength. See Power. Strength is attributed to truth because it cannot be resisted, 426(3); the Lord had no strength from the angels, 1755; strength and arm sig. power, 2025(2); predicated of truth, 2586(2); and of falsity, 3727(8); strength is in knowledges of truth, strength, sig. power of truth, 2832(2), 6015(2); to renew the strength sig. to grow as to willing good, 3901(2); strength of the mountains sig. truths from good, 4402(7); ascribed to Zion, 4545(2); strength of oaks sig. the evil of self-love, 6306(4); might sig. power of good, strength power of truth, 6343–4; strength of hand, Divine power, omnipotence, 8050; hands made steady sig. the strength of power, 8614; men of strength sig. ability from truths which are from good, 8710; strength, the things which proceed from the life of love, 9050 (4); man's thought from his voluntary makes all the strength of the body, if it were inspired by the Lord from His Divine truth, man would have the strength of Samson, 10182(6).

Stretch Out, To. See Expanse. To stretch out the hand sig. the dominion of power, in the supreme sense, omnipotence, 7673.

Strife between herdmen of Lot and of Abram sig. discord and disagreement between the internal and external, 1571–2, 1577; it sig. intranquility, 5963; strive together, grievous contention among truths, 9041.

Stripe sig. the extinction or injury of affection in the intellectual, that is affection for truth, 9057.

Strong. See Strength, Power.

Strong Drink predicated of the understanding, 1072(3), 5165.

Struggle. Sons struggling in womb sig. combat for primogeniture treated in Gen. xxv. 3289. See Wrestle.

Stubble sig. truth of knowledge, 7131.

Stubborn. They correspond to bile, their nature, 5185, 5721–2.

Stumble sig. to be tempted into evil, and from truths to lapse into falsities, 9163(2); to stumble backwards sig. to avert themselves from good and truth, 9348(3).

Stumbling-Block, the Lord's Human, 3488(4), 3704(7); His coming in a human form, not in royal majesty, but a form despised, 9348(10).

Style. Style of the Word, 768, 2899 (2), 8971, 9086(3); there are in general four different styles in which the Word is written, 66, 1139–40; the most ancient style, 742, 1756(3); the ancient style, 1410, 2588(6), 3942(2), 9942(5); the prophetic style, 801; the historicals, 6333(3).

Subjects. Spirits send subjects from themselves that they may communicate one with another, 4403; societies send forth emissary spirits, or subjects, that they may have communciation, 5856; communications in the other life are effected by subjects, 5983; evil spirits send forth subjects round about, as spiders emit their webs, 5984; they who flow in into a subject, suppose the subject to be nothing; the subject supposes all to be from himself, 5985; no one thinks from himself but from others, and at length all from the influx of life from the Lord; thus that they are perpetual subjects, 5986; the greater the number is of those who have intuition into a subject, the stronger the power is, 5987; subjects who were as in sleep, by whom good spirits spake, when otherwise they were evil, 5988; subjects deluded the deceitful above the head, 5989; spirits take subjects, 5989; the hells send forth subjects, they appear in certain places, 7111(2), 7337 (3); there are subjects on the part of those who infest, and on the part of those who are infested, 7137; concerning the injection of these by the evil, 7137; subjects of angels, 9166.

Subjugate. The Lord fought alone with all the hells and subjugated them, and reduced into order all things in hell and in heaven, 9715, 10828; benefits therefrom, 10152(3); effected by temptations, 2795(2); subjugation of the first rational, 1891; subjugation of evil and falsity in man, 1944, 6567(2); endeavor of the evil to subjugate the good, 6666, 6800, 8700(5).

Submission of lower to higher things, why necessary, 3091, 4347, 5729, 6138, 6567.

Subordination of good spirits to angelic spirits, these to angels, 1752(2), 3189; it is not a subordination of command, 1802; the natural should be subordinate to the rational, and the spiritual, 2781(8, 9), 3913(2), 5126(4), 5168(2), 5247, 5311, 5786; full of fallacies when not subordinate, 7293; truth should be subordinate to good, 4245, 4249; a chain of subordination from the First, 3091; the sensual subordinate to the intellectual rep. by Pharaoh's butler, 5077, 5094, 5114; the sensual subordinate to the voluntary rep. by the baker, 5077, see explanation in series, 5072–5170; subordination in governments necessary, its nature in heaven and in hell, their difference, 7773, 10792, 10800; the subordination of lower to higher truth, 8727, 9001; lower things subordinate to higher, 8728, 8778, 9730; ends subordinate under universal end, 9828.

SUBSISTENCE. See EXISTENCE. Nothing subsists from itself but from a prior thus from the First, 775, 2998, 3483, 3648, 4044, 4322, 4523(3), 4931, 5377, 6056, 6465, 9481(3), 9502.

SUBSTANCE. See ACQUISITION. It sig. the will, lusts, 808; acquired knowledges, here sensual truths, 1435; cel. and spir. good, 1851; good, 4105; the purer substances of the spirit, 3726(3), 4653(2), 9327, 6608; spirits and angels substantial, 3726(4), 3741; purer substances in the body, 4659, 5145; no simple substances, 5084(4); the purest substances in the interiors, 6467, 8455(2); Divine truth the only substantial, the derivatives are successive forms thereof, 7004(2), 7270(2).

SUCCESS sig. providence, 3062.

SUCCESSIVE order and formations, 6451(2), 6465, 6824, 7270, 9992, 9994, 10099; how it forms simultaneous order, 9836(3); truths in successive order rep. by Moses, Aaron, and Hur, 7270(2), 8603; described Exod. xviii., 8641, 8727–8; successive changes of state in regeneration, 8397, 8456, 9256(3), 9335(2); the work of salvation in successive order rep. by priesthood of Aaron and his sons and Levites, 10017.

SUCCOTH sig. the holy of truth from good, 4389–92; the journeying of the sons of Israel from Rameses to Succoth sig. the first state of departure, and the quality, 7972, 8103.

SUCK, SUCKLING, sig. innocence, 430, 3183, 3755, 5608(7), 6745(6); see INFANT. She who gives suck and nurse sig. the good of innocence, 4563, 6740; nurse sig. hereditary evil, 4563(2); see NURSE. Sucklings sig. those recently born, who have not yet gained Divine life, 4378; sucklings, little children, and boys, sig. three degress of innocence, 430, 5236; nurse sig. the insinuation of good, 6740; to give suck sig. to insinuate good, 6745; sucklings and infants, those in the good of innocence, 10132(7).

SUFFOCATE. The antediluvians suffocated, as it were, 560, 662, 1120; their persuasions deadly and suffocating, 562, 1035, 1270–1; falsities and evils of self-love and love of world suffocate truth and good, 2057(3), 2284(2), 8939(2), 9144.

SULPHUR or brimstone sig. abominable lusts, 643(4), 1297, 1299; vastation of good, 1666(4); the hell of the evils of self-love, 2444, 2446; fire and brimstone, falsities and evils of every kind, 2446(3), 7324(4), 9141(3), 9348(9).

SUM sig. all things, 10214, 10216.

SUMMER. With the regenerate the changes of things of the will are like winter and summer, and the changes of things intellectual like day and night, 935–6, 9213.

SUN. See FIRE, FLAME, HEAT, LIGHT, MOON. Sun sig. love of self, moon, principles of falsity, host of the heavens, falsities themselves, 666(5); the Lord in the other life is a Sun to the celestial, and a Moon to the spiritual, 1053, 1521, 1529–31, 3235(2); the sun sig. the celestial or love, the moon the spiritual or faith, 30–38, 1529–30; sun sig. cel. things of love, moon, spiritual things, stars, knowledges of good and truth, 1808(7); the setting of the sun, sig. the last time of the church when there is no longer any charity, 1837, 1859; the sun sig. the celestial of love, the moon its spiritual, 2441(2), 2495(2); the sun, in the opposite sense, sig. self-love, hence it is evident what sun worship is, it appears to those who are in self-love as thick darkness, 2441(4); what is meant by sea, sun, moon, stars, nation, where the Lord speaks of the consummation of the age, which is the end of the church, 2120, 2495(2); the Lord is the Sun of heaven, from which is light in which is intelligence, and heat in which is love, and correspondences, 3636, 3643; the setting of the sun sig. obscurity as to those things which are of the understanding, 3693; the sun sig. love to the Lord, and the moon charity towards the neighbor, because the Lord appears in heaven as a Sun and as a Moon, 4060(2); the sun arising sig. the conjunction of goods, 4300; the sun arising to him, in the internal historical sense, sig. when they came into representations, 4312; the Lord as a Sun appears in a middle altitude, a little above the plane of the right eye, 4321; the sun sig. the celestial of love, and also natural good, the moon the spiritual of love, and also natural truth, 4288(3), 4696, 4697(4); the sun of the world does not rise and set, but the earth revolves around, 5084(2), 5097(2); the Sun of heaven, or the Lord, never sets, but appears to set in respect to those who do not receive, comparatively as in the case of the sun of the world, which never sets, 5097; the the sun of the world corresponds, and also the moon and the stars, 5377(2); the sun of the world appears to spirits behind them, when they think about it, because in obscurity, 7078; the Lord, as a Sun, is in front before the right eye, the reason, 7078, 7171; the Lord is a Sun, from which comes love and faith, as heat and light from the sun of the world, 7083; the Lord was seen in the Sun of heaven by the spirits of Mercury, and likewise by the spirits of Jupiter, and the spirits of our earth who had seen Him on this earth, 7173; the sun of the world appears large in the planet Mercury, the heat there is tempered, how, 7177; the Divine immediately proceeding from the Lord, and the second successive, are above heaven, they appear as belts around the Sun which is the Lord, 7270; the sun growing warm sig. the heat of lusts, 8487; the going down of the sun sig. the end of that state, 8615; a comparison with the sun to show the quality of the Divine love of the Lord, 6834, 6849, references, 8644; the quality of the light thence derived, same numbers; the correspondence of the sun of the world with the Sun of heaven and cases of variation, 8812; the sun arising sig. to be seen, 9128; to the setting of the sun sig. when the state ceased, 8615; the setting of the sun sig. a state of shade arising from the enjoyments of external loves, 9213; there appears to the back somewhat darkish for the sun of the world, 9755(2); they who are in self-love are said to adore the sun of the world, 10584; the Lord appears as a Sun, all light and heat in the heavens are thence derived, references, 10605, 10809; sun of the world not seen by spirits, 7078, 7171, 10809; an explication is given of what the Lord predicted concerning the end of the church, when there would no be longer any good of love and truth of faith, rep. by the sun obscured, and the moon shall not give brightness, and the stars shall fall from heaven; stars sig. the knowledges of good and truth, 2441(5), 2495(2); the Greeks ascribed horses and a chariot to the god of the sun from correspondences, 2762(4); sun of world is fire, 3704; the Lord is the Sun of heaven whence is their light and heat or love and wisdom, references, 10106, 10130(4); He appears in the Sun as a Man, 10809. It is the Lord's Divine Human which appears as a Sun, 6135(3), references, 9571, 9594; our Lord is the Sun of heaven, references, 8543, 8644(3), 8750(3), 8812, 8897, 9031; the Lord's face shone as the sun, sig. His interiors were the good of the Divine love, 9212(4), see 3195(9), 4677(3); when the angels are in a state of love it is morning, and the Lord appears to them as the rising Sun, 10135; all things that proceed from that Sun are alive, 10135(2); suns of other earths, 10162, 10589, 10771; how the sun of the world is presented in the idea of spirits, 7171, 10584(3), 10809.

Sup sig. the same as drinking, but in a diminutive way, 3089; let me sup sig. to desire the conjunction of truth or doctrinals with Himself, 3320.

Supernatural. Regeneration effected in a supernatural manner, 4063(5).

Suph Sea. See Red Sea.

Supper. The bread in the Holy Supper sig. the Lord and the cel. things of love, 2165(5), 2177(8); eating in the Holy Supper sig. communication, conjunction, and appropriation, 2187(4), 2343(9); body sig. the Divine Human and the holy proceeding of the Lord, thus love itself, 2343(9), 2359; it sig. external worship, in which are the greatest part of mankind, 2165(5), 2177(8); the bread in the Holy Supper sig. the Lord, His love, and the reciprocal love of man, all good and truth, and in general love and charity, 4211, 4217; it is a medium uniting man with the Lord, 4211, 4217, 4735; bread-offering sig. cel. good, drink-offering spir. good, the same as bread and wine in the Holy Supper, 4581(4); body sig. the good of love, 6135(2); what is holy flows in from the internal with those who receive the Holy Supper holily, whilst they are ignorant of it, 6789(3); flesh sig. the Divine good of the Divine Human of the Lord, also the reciprocal of man, blood the Divine truth of the Divine good which is from the Divine Human of the Lord, 7850(2); without the internal sense, it cannot in any wise be known why the Holy Supper was instituted, and what is there signified by flesh, body, and bread, 8682(2), 9003(3); blood in the Holy Supper, Divine truth from the Lord, flesh, Divine good from Him, 9127(2); the Holy Supper sig. the Divine good of the Lord's Divine love toward the whole human race, and the reciprocal love to the Lord on man's part, 9394(5), 10149(4); from the providence of the Lord it has come to pass that in the Catholic religion in the Holy Supper the common people receive only the bread, and the priest drinks the wine, because they worship things external, 10040(2); the doctrine concerning the Holy Supper, 10519–10522; it ought to be known what is signified by body, blood, bread, and wine, and the eating of them, in the internal sense, 10520; what the things signify, the angels have no other perception of them, and that hence is conjunction, 10521; conjunction is effected by the Holy Supper only with those who are in the good of love and of faith to the Lord, from the Lord, 10522; the Holy Supper is a seal of that conjunction, 10522.

Supplicate. See Pray.

Supreme Sense. All things therein regard the Lord, 2904; in it is the Lord

Himself, 3439; it treats of how the Lord made the Human Divine, 3471, 6827, 9407(11), 10076; the supreme, the internal, and external senses, 3863; it is for the third heaven, it can be communicated to man, 4279(2); in supreme sense the Word contains Divine things, 5688(2).

SURETY. To be surety for any one sig. to be adjoined to him, 5609, 5839.

SURFACE sig. what is ultimate, 7687.

SUSTAIN sig. the influx of good and truth, 5915, 6106, 6576.

SWALLOW. Aaron's rod swallowed their rods, sig. to take away power from them, 7299; the earth swallowed them, sig. damnation and hell, 8306.

SWEAR. An oath, when from Jehovah or the Lord, sig. irrevocable confirmation from the Divine, 2842; truth Divine thus falls into man, who is of such a nature, that otherwise he does not believe, 2842; swearing by the excellency of Jacob sig. by the Divine Human of the Lord, 2842; it was permitted to swear by Jehovah, that the confirmation of the internal man might be represented, 2842(8); the internal man, who has conscience, does not swear, still less he who has perception, 2842(9); why it was forbidden by the Lord to swear, 2842(10); to swear is predicated of truths which are of the understanding, when predicated of Jehovah it sig. to understand, 3037; an oath sig. confirmation and conjunction, it is predicated of truths, 3375; swear falsely sig. falsity, 5135(5); to swear, sig. to have at heart, 6514; to swear to give the land to the posterity of Abraham, Isaac, and Jacob, sig. a state of the church in which the ancients were, 6589; the oath of Jehovah sig. searching by truths from the Word, 9166; to swear sig. confirmation of truth, where the Lord's words are explained, forbidding to swear by heaven, by earth, by Jerusalem, and by the head, 9166(3–8), 9942(11); swearing when by Jehovah sig. irrevocable confirmation, 8055, 1044(3), 10527.

SWEAT. To eat bread in the sweat of the face sig. aversion from heavenly things, 276; sweat sig. man's proprium, 9959(4).

SWEDENBORG. It has been granted him for some years to be constantly and uninterruptedly in company with spirits and angels, to hear and see the things of the other life, 1–5, 59, 64, 67, 68, 70, 322, 1634, 1966, 3346, 3889, 4067(3), 5511(3), 5862, 5978, 6054(3), for nine years, 6200, many years, 8939(3); the internal sense revealed to him, 67, 1767–76, 3398(4), 4402(3), 6597, 9094; effect of reading the Word, 6476, 6617, 6619; given him to perceive that all the ideas of thought and life itself inflow, 150; to learn by experience how man is raised from the dead, 168–80; to perceive the combats between angels and evil spirits, 227; to perceive the states induced by them, 2796, 2888; to learn the nature of heaven and its joys, 449–59, 547–53, 1273, 1275, its light, 1521–33, see HEAVEN; to learn the nature of hell from experience, 699, 814, 824, 968, 2757; and the nature of spirits, 1504–20, 7479; he saw by the sight of the spirit, 994(4); he spoke with those he had known personally and by fame, also with those of Most Ancient and Ancient Churches, to learn about them and the Word in first chapters of Genesis, 1114–29, 1265–72, 1368(5), 1636–40, 2605, 4527, 4792, 5006(4); to speak with descendants of Jacob, 4293(2); he was protected by the Lord, 1879, 5863; spirits could see through his eyes, 1880(2, 3), 2309, 2485, 4527(3), 4622(5), 10712, 10813; shown by experience the states of the prophets when withdrawn from the body, also when carried by the spirit into another place, 1882–4; what he saw are not visions like those of the prophets, but were seen with the body awake, 1885, Preface Gen. xvi., 3884–5; see VISION, DREAM. He learned the correspondence of the members of the body with the Greatest Man, 2996–8, see GREATEST MAN, 4403; spirits who hated him in their life time desired to destroy him, 5061; he has touched spirits, 5078(4); his state, 5171; he traveled in the other world, how, 5605(2, 3), 9440; shown the origin of pain and diseases, 5713–20, 6202; spirits permitted to inflow into him that he might learn their nature and operation, 5977, 6191; effect of worldly thoughts shown, 6210; shown how the prophets were acted upon by spirits, as Saul who lay naked, 6212; shown how all thoughts are ruled by the Lord and inflow, 6474, 6600–3, 10299(3); his father appeared in a dream, 6492; experience whether fortune is anything, 6494; has seen writings in spir. world, 6516(3)–26; experience with inhabitants of other earths, 6695, see EARTH; saw the earth itself, 9699, 9790–2, 10768–70; he saw the Lord, 7173, 10809; the things which angels see and think are ineffable, 9094(2); his spiritual senses opened, and in both worlds at the same time that he might instruct men, 9439.

SWEEP. To sweep the house sig. all things prepared and filled with good, or to purge from evils, and to prepare that goods may flow in, 3142; in the opposite sense to fill with evils, 3142(3); to sweep the way sig. to prepare that truths may be received, 3142(2).

SWEET. See HONEY. Sweet and refined wines sig. truths of the good of love to the Lord, 2341(2); the predominance of good is rep. by the sweetness of ripe grapes, 5117; sweet sig. enjoyment of truth, 5620; enjoyment and pleasure, 5620; the sweet enjoyment of angels from perception that they think and will from the Lord not from themselves, 6469; bitter waters made sweet sig. truths became enjoyable, sweet sig. enjoyment, 8356; those who have loved infants most tenderly are in the sweetest life, 5054; goodness of disposition manifests itself in the other life by gentleness and sweetness, 8111. Sweet-smelling things were used in worship because they correspond to grateful and pleasing perception, 4748, 9474(3).

SWINE sig. avarice, the avaricious, 939, 4751(2).

SWOON. Spirits who induce it, 1512, 5716, 6195, by prevention of influx from angels, 6321; death by, in third earth with those in evil, 10382; swoon produced by light and sphere of heaven, with those not prepared and with the evil, 4416(2), 4529(3), 4750.

SWORD. The flame of a sword turning itself sig. self-love, 306, 309; sword sig. punishment of falsities, 574(3); a dagger and sword are spoken of instead of a knife, 2799(22); the dagger by which circumcision was effected, 2799(6), 2039(8), 2046, 7040. See CIRCUMCISION. A sword sig. truth combating, or the vastation of truth, in the opposite sense falsity combating, and the punishment of falsity, 2799(2), 3601; a sword sig. evil combating by falsity, 4499; those pierced with the sword sig. truths and goods extinguished, 4503(3); swords (*gladii*) sig. truths of faith by which combat is waged against falsities and evils; swords (*machæræ*) are doctrines by which combat is waged against truth and good, 6353; sword sig. the vastation of truth, and the damnation of evil and falsity, 7102, 8593(4); a sword unsheathed sig. continual combat against falsities and evils, and contrariwise in the opposite sense, 8294; a sword on the thigh sig. truth which fights from good, 10488.

SYCAMORE. The sycamore tree sig. external truth, and fig-tree external good, 7553(5).

SYCHAR. See SHECHEM.

SYLLABLE. The Word and writings in the spir. world involve spir. things in the syllables, 6516(3), 9198(8); Jews affirm it of Word, 10705.

SYRIA. Aram or Syria sig. the knowledges of good, 1232, 1234; in Syria was the new church from Eber, 1238(2), 4680(3); Aram-Naharaim, or Syria, sig. the knowledges of truth, 3051; the sons of the east were in Syria, 3249; the sons of the east, like Syria, sig. those who are in the knowledges of good and truth, 3249; Paddan-Aram sig. the knowledges of truth, 3664; also the knowledges of good, 3680; Aram or Syria is called the land of the sons of the east, sig. the ascent to truths of love, references, 3762; in Syria was the Ancient Church, remains continued there a long time, 4112; it was separated from Canaan by the Euphrates, it sig. the knowledges of good and truth, 4112(2), 4720, 6952(6), 9868(3); and their opposites, 9340(6); they wrote by correspondences, 9942(4).

TABERNACLE. See TENT, TEMPLE. When they began to profane their tents by profane worship, the tabernacle was built and afterward the temple, it rep. cel. and holy things of love, 414(3); in the highest sense, the Lord as to His Human Essence, 414(4). The tabernacle rep. the three senses of the Word, the supreme, the internal, and the external, it also rep. the three heavens, 3439, 3478, 9457(4); the sig. of its parts, 3439, 3478. The encampment of Israel around the tabernacle sig. heaven itself and its order, 4236; the tabernacle itself rep. the Lord Himself, 4236. Tents and tabernacles sig. the holy of love and worship, 4288(3), 10545(2); tents sig. the holy of truth, tabernacles the holy of good, 4391; tabernacle rep. the Divine Human of the Lord, and Divine truth from Him, thus the Word which is the Divine truth of the church, 5922(7); the feast of tabernacles sig. holy worship from good and truth, 6537(4), 9286, 9294, 9296; see FEAST. The tabernacle and all its parts explained in a series, 9455–10352, 10544–10832. The tabernacle rep. heaven and the church, 9479(3); the whole tabernacle rep. the whole angelic heaven, its outmost by the court, its middle by the dwelling where the priest ministered, and the inmost by the dwelling within the veil, where the ark was in which was the testimony, 9485(3), 9594; its parts explained, 10129; why the tabernacle was used for worship, 10545(2).

TABLE. The table in the tabernacle sig. a receptacle of cel. things, which are good of love, good of faith, and blessedness and happiness therefrom, 9527, 9683. The bread of Presence on the table sig. the Lord there as to cel. good, 9543–5. The table was on the north side to rep. good in obscurity in the spir. kingdom, 9684–5; table sig. spir. good from the cel., 10270, 10341; all things of the description follow in order, 10206.

TABLES OF THE LAW. Moses brake the first tables and afterward hewed out others to rep. that the people were not willing to acknowledge doctrine from the internal sense, but only from the external, 9414(2); the tables of stone on which the law was written sig. the book of the law or the Word in every complex, 9416; why two, how written upon, illustrated and shown by dividing things into halves when covenants were entered into, 9416(2); the engraving and writing on the tables sig. those things which were impressed on the life, 9416(3); the tables on which the law was written sig. the Word, by which there is conjunction with the Lord, 10375; of stone because stone sig. truth in ultimates, thus the sense of the letter in which is the internal sense, 10376; tables sig. the external sense of the Word, what was written on them its internal sense, 10451–3, 10461; the tables were broken, and others hewed out by Moses because the tables of Moses sig. the external of the Word such as it was for the sake of the people, 10603–4. The tables of the law being broken by Moses sig. interior things with them were entirely closed, lest they profane holy things, 10393; they sig. the Word in the whole complex, testimony, the Divine truth, 10451; the law sig. the ten commandments, the Word written by Moses, the historic Word, and in the broadest sense the whole Word, 10451–3, 10461; the second tables explained, 10603–4, 10613; they sig. the Word, 10687.

TAIL sig. the lowest of the sensual, thus falsity which altogether looks downwards, 6952; it sig. truth in outmosts or lasts, 10071; falsity, 10071; tail the exteriors, 9656(2).

TAKE. To take sig. to adjoin, 6744.

TAKEN, To be, sig. to be carried away by the evils of the loves of self and the world, 9348(3).

TALENT, parable explained, 4424, 4661, 5291(4); talent of gold, one good, 9574.

TAMAR sig. the church rep. of spir. and cel. things, 4828, 4831, 4843.

TANGLE. A tangled tree sig. things dictated not by the Word but by one's own knowledge, 2831(8). Tangled boughs sig. outward knowledges from sensuals, 5113(6).

TARES sig. evils and falsities, 3941(9); falsity, 7571.

TARRY or ABIDE. See DWELL. To tarry sig. nearly the same as to dwell, but to tarry is predicated of the life of truth with good, and to dwell of the life of good with truth, 3613; to tarry all night in the mountain sig. peace and tranquillity, 4213; to tarry and to sit sig. permanence of state, 9422.

TARSHISH. Tarshish, son of Javan, sig. rituals or doctrinal teachings, 1156. Tarshish, a sparkling precious stone sig. the good of charity and faith, 6135(6).

TASKMASTERS sig. falsities which compel them to serve, 6659; those who wish to compel to service, exactors those who exact tribute, 6852; those who most closely infest, 7111, 7124, 7137; the taskmasters were Egyptians, the officers were Israelites, 7111(2), 7141.

TASTE. See APPETITE and TONGUE. Spirits have not the sense of taste, but somewhat analogous to it, 1516, 1880, 1973; it corresponds to affection for knowing, 4404. The relish of food sig. what is enjoyable of good and what is pleasing of truth, 3502. Savory meats also sig. the pleasant things which are of truths, 3536, the enjoyable things which are of good, 3589. The correspondence of the taste and the tongue, 4791–4805; the taste corresponds to the perception and affection of knowing, understanding, and of growing wise, 4793, see TONGUE. It is not allowable for spirits to flow in into the taste, the reason, 4793(3); sirens attempt to enter into the taste that they may obsess the interiors of man, 4793(4); spirits have all sensations except taste, of which they have only something analogous, 4794. Taste sig. enjoyment of good, 8522.

TEACH. See DOCTRINE.

TEAR. See WEEP.

TEAR or REND asunder, punishment by tearing, 829, 957, 959; how inflicted, 957–8; as to thoughts, 962.

TEAR in pieces sig. to perish by evils and falsities, 5828.

TEETH. Teeth whiter than milk sig. the celestial-spiritual appertaining to the natural, 2184(5). Those who correspond to the teeth have little spiritual life, 5565–8. The hard things of man as teeth, bones, etc., correspond with the truths and goods of the lowest natural, 6380. See TOOTH.

TELL or RELATE sig. to perceive, 3209, 8668. See SAY, SPEAK.

TEMA, son of Ishmael, sig. those in simple good, 3268.

TEMAN. Teman has respect to cel. love and Paran or mount Paran to spir. love, 2714.

TEMPLE. Tents sig. the holy of love, tents sig. the same as the tabernacle and the temple, 414(3); the altar and temple were primary representatives of the Lord, 2777; the house of God is the church, heaven, the kingdom of the Lord, the Lord as to good; temple sig. the same things as to truth, 3720; the house of God with the most ancient people was of wood, because wood sig. good; but the temple was of stones, because stones sig. truth, 3720; the temple sig. the Lord, the parts and furnishings of the temple sig. things relating to the Lord and His worship, 9229(7). The temple was a representative of the Lord as to His Divine truth, 9714(2).

TEMPTATION. Combats, their nature, 59, 63, 227; temptations are combats of evil spirits with angels, 741, 751, 761; two kinds, of will and of understanding, 751(2); rep. by Noah in the ark, 705–902; temptations are celestial, spiritual, and natural, 847. In temptations, evil genii and spirits assault those things which are of the love and life of man, 847, 1820. The effect of temptations, 1693, 1717(3), 1740. Temptation is on this account, that corporeal things may be subdued, 857(2); evils and falsities are subdued by temptations, 1868(2); truth is the first of combat, 1685; man must fight from the goods and truths which he has imbued by knowledges, although they are not goods and truths, 1661(3); evil spirits excite evils and falsities, hence come temptations, 741, 751, 761, 762, 765; man in temptations supposes the Lord to be absent, when yet He is then more present, 840; he cannot in any wise endure temptation combats of himself, because he is opposing all the hells, 1692 (2); by temptations, evil spirits are deprived of the power of doing evil with man, 1695(2), 1717; the Lord alone fights on man's side, 1661(4), 1692(2); temptation has place with those who have conscience, and is more acute with those who have perception, 1668(2); at this day there are not spiritual temptations, but anxieties, which are different things and from another source, 762; men who are spiritually dead cannot endure temptation combats, 270; all temptations are accompanied with despair concerning the end, even those of the Lord, 1787, 1820; after temptation there is fluctuation, 848, 857; temptation as to things intellectual is light, 735; the Lord first fought from goods and truths, which were appearances of good and truth, their quality described, 1661; the Lord fought against the evils of the love of self and of the world, from love towards the universal human race, 1690, 1691(5), 1812, 1813, 1820(5); the Lord fought from His own strength, 1692(2); the Lord's temptations were a thousand-fold more grievous than any man can endure, He overcame evil or the devil and all hell by His own power, 1573(4); without hereditary evil from the mother He could not have admitted temptations into Himself, nor could He have conquered the hells, 1573 (7); temptations are the means of dissipating evils and falsities, of introducing goods and truths, and of reducing the things of the external man into obedience, 1717(3); the Lord alone fought from Divine love, and all others, whilst they fight from themselves, fight from the love of self and of the world, 1812–13. The hells fought against the Lord's love, which was the salvation of the universal human race, 1820(5). The Lord, by temptations and victories from His own power, was made justice, 1813; He sustained the most grievous of all temptations, 1663, 1668(2), 1787(2); the union of the Human Essence with the Divine in the Lord was effected by temptations and victories, 1737, 1813; see Lord. The signification of *lead us not into temptation*, 1875; the good by temptations, learn that they are nothing but evil, and that all things are of mercy, 2334. Temptation is a combat concerning power, 1923; by temptations goods are more closely conjoined to truths, 2272; none are saved on account of temptations, if they yield, or if they place merit in them, it is proof that man has lost the thoughts which he received by temptations, 2273; in all temptation there is freedom, stronger than out of temptations, 1937(4); in temptations there are indignations, and several other affections, 1917; the temptation of infants, of what quality, 2294; in temptations there is a fluctuation between the affirmative and the negative, 2338; in temptations they are reduced to despair, 2694(2); the Lord's most grievous and inmost temptations described, Gen. xxii., 2764–2844; by them He united His Human Essence to His Divine Essence, 2764; God does not tempt, but delivers, and then induces good, 2768; in temptations He does not concur by permitting them, according to the idea which man has concerning permission, 2768; the passion and most grievous temptations of the Lord, 2776, 2786, 2795. See Lord. The Lord, as to the Divine, could not be tempted, 2813–14. Not as to good, but as to truth, 2813; neither could He be tempted as to Divine truth, but as to truth Divine, 2814; He admitted temptations into Himself, 2816. A summary concerning temptations, with references, 2819; the vessels recipient of truth are softened by temptations, that they may receive good, 3318(3); the rational or internal man, during regeneration, receives truth sooner than the natural or external man; hence the combat of temptations, 3321(4); by temptations the vessels in the natural are softened to receive the Lord's influx of life, 3318(2); truth cannot be interiorly received, when incredulity reigns, because this limits and prevents, 3399. See Truth and Faith. They who are regenerating are first in a state of tranquillity, before they are in temptations, afterwards they return into a state of tranquillity, which also is the end in temptation-combats, 3696(2). The Lord conquered from His own power, He alone fights for man, 3927 (2); temptation is a combat between the evil spirits attendant on man and the angels, 3927(3); on account of the disagreement between the internal of man and the external, it is a combat for dominion, 3928; it is between the enjoyments of each, 3928. Temptation cannot exist unless there be affirmation and acknowledgment of good and truth, 3928(2);

man undergoes temptations when good begins to act the principal part, which is in adult age, 4248; temptation is from this that angels hold man in goods and truths, and evil spirits hold him in evils and falsities, 4249; when good takes the first place the natural man is in falsities, 4256; no one can be tempted except as to what he loves, thus as to truth, when he loves truth, 4274; he who is not in the good of faith, cannot undergo spir. temptation, because he would yield; such are only let into natural anxieties, 4274(2). The Lord by temptations admitted into Himself, subdued all the hells, and reduced all things into order, and made the Human in Himself Divine, 4287(2); the Lord admitted into Himself temptations from the angels, 4295(2, 3); none can be tempted but they who are in the affection of truth and good, 4299(2); temptations are from this that evils and falsities are excited, 4299(3); they appear as if they were from the Divine, 4299(3); evil spirits excite evils and falsities, and temptations, 4307; temptations exist when good is conjoining itself to truths, because fallacies and falsities adhere to truths, 4341; temptation is for the sake of the conjunction of good and truth, 4572; it is the combat of spirits attendant on man, 4572(2); after temptations there is joy, on account of the conjunction of good and truth, 4572(2); there are two kinds of temptations, as to truths, and as to goods, 5035; temptations exist by evil spirits attendant on man, who excite his falsities and evils, thus by influx thence, 5036; they who are regenerating undergo temptations, 5036(3); truth impressed on man's interior has rule in a state of temptations, often when the man is ignorant of it, 5044; a state of temptations is filthy and unclean, because falsities and evils are excited, but afterwards comes serenity, 5246; a comparison with the state of man amidst temptations, 5246; man is regenerated by temptations, because temptations remove the loves of self and of the world, also because from opposites they give relatives, and confirm goods and truths, and evils and falsities are subdued, not daring to rise up again, 5356; an inversion takes place with man who is regenerating, in this case there is temptation, the reason, 5773; temptations appear to be evil, but they are means by which the natural receives the spiritual, 6097; the good procured by temptations, desolations, and desperations, 6144; the Lord turns the evil, which infernals induce in temptations, into good, 6574; man is insinuated into interior societies chiefly by temptations, 6611; temptation is when man is let into his own evil, then evil spirits fight against the angels, 6657(2); truths exist according to infestations in temptations, 6664; evil spirits use cunning and malice in temptations, 6666(2); he who is regenerating, for the most part does not combat from genuine truth, but from the truths of his own church; nevertheless this truth ought to be such that it may be conjoined with good, 6765; when man is in temptation, he is in a state of obscurity and grief, afterwards, when he emerges thence, he is in a state of brightness and gladness, 6829; spiritual combat or temptation is necessary, this is not known in the world, but is well known in the other life, 7090(4); infestations or temptations of the well-disposed have place in the other life, that evils and falsities and filthy things may be removed, before this they cannot be elevated into heaven, 7122. The Lord cannot be tempted as to the Divine Human, wherefore He assumed an infirm human that He might be tempted, 7193(2). The difference between temptations and infestations; temptations are effected with pangs of conscience, infestations not so, 7474(3); when any are to undergo temptations, truths and goods are arranged by the Lord in a state to undergo them, in this case they are nigh unto hell, 8131; the hells fight against man, and the Lord for man, 8159(3); they draw forth all his evils and accuse him of them, 8159; the Lord alone fights, and man not at all, 8172, 8175–76; the spiritual, who were kept till the coming of the Lord, could not come into temptations until the coming of the Lord, because they conquered by His power, 8099; there are spir. temptations, and natural temptations, the latter sometimes attend the former, and sometimes not; in this case they are only pains of mind, 8164; there is anxiety of melancholy, which is accompanied with temptation, and which is not accompanied, 8164(2); there is despair in temptations, in such case bitter things are spoken, but they are not attended to, because temptation is then at the ultimate limit of power, 8165(2); they who yield in temptations, come into grievous damnation, 8165(2), 8169; in temptations two forces act, a Divine force from within draws man back, 8168; in temptations prayers are not so much heard, why; man ought to engage in combat against falsities and evils, as from himself, the reason, 8179. A second temptation that truth was without enjoyment sig. by the bitter waters, 8259. He who once conquers the hells, conquers them perpetually, 8273(3); the Lord alone fought from Himself against the hells, 8273(3); He alone fights for man, 8273(4); temptation is a combat of the internal man, and the external, 8351(2); faith and charity cannot be implanted except by temptations, 8351(2); temptations on account of the defect of truth is described, 8352. After temptation there is illustration and affection from what is pleasant and delightful, 8367, 8370. A third temptation sig. by a lack of bread, 8395. A fourth temptation sig. a lack of truth, 8554. Man without temptation cannot be regenerated, he must undergo many, 8403(2); to tempt is to explore, 8419; to tempt Jehovah sig. what is contrary to the Divine, 8567. Temptation assaults that which a man loves and longs for, 8562(2); temptations are continual despairings, and they are ended in desperation, 8567; truths and goods are implanted and confirmed by temptations, references, 8924. Concerning temptations, 8958–8969; they are spir. combats in those who are regenerating, 8958–9. They are from evil spirits attendant on man, who assault, 8960; they relate to the dominion of evil over good, and of the natural man over the spiritual, 8961; combats are effected by the truths of faith, 8962; why not tempted until adult age, 8963; neither is he tempted, unless he has the truths of faith, 8964; the state after temptation is worse than the former state, if man yields, 8964; at this day few are admitted into temptations, 8965; by temptations truths are confirmed, lusts are subdued, and man humbled, hence he has intelligence and wisdom, 8966–7. Temptations are undergone before man is in good, but not when he is in good, 8968; man ought to fight as from himself, but to believe that it is from the Lord; if he does not afterwards believe that it is from the Lord, the temptation is of no avail, 8969; the Lord by temptation combats overcame the hells, and arranged all things into order, references, 9528, 9715(7); the Lord, when in the world, fought with the hells, and arranged all things into order, 9937. They who place merit in works cannot fight against the hells, but for those who do not, the Lord fights, 9978; the angels instantly come into the spiritual idea, the material idea is put off at the first threshold of heaven, 10568; by temptations the internal is opened, 10685; the goods and truths appertaining to man do not come to apperception in temptations, but afterwards are implanted and reduced into order, 10685; man knows not that this is effected, nor how, 10685. By temptations the internal is opened to man, and afterwards truths are therein implanted, because the Lord fights from the interior, 10685; not to eat bread and not to drink water forty days and nights sig. a state of temptation, 10686.

TEN and tenths sig. remains, 576, 468(4), 901(4), 1738, 1906, 2284, 3740, 7284; a hundred sig. the same as ten, 1988(2); ten sig. all, 4638; the tenth of the month sig. a state of the initiation of the interiors, so likewise the tenth day, 7831; a tenth part sig. as much as is sufficient, 8468, 8540, 9595; thus also as much as is conducive to uses, 9757, 10136. Ten sig. a full state, 3107, 3176, 4638, 8468; it sig. all, 9416, 9595, 10262(2).

TENDER. A calf tender and good, called tender from the celestial spiritual or truth of good, 2180. Tender sons sig. things recent, which have acquired some life, but not yet genuine, 4377.

TENT. See TABERNACLE. Tent sig. the holy of love, and worship therefrom, 414, 1102, 1452; the worship of that which was separating itself from the internal, 1566; tent, what is holy, 2145, 2152; what is meant by pitching a tent, 1616; the veils of the tent sig. appearances of good and truth accommodated to the angels of the three heavens, 2576; the holy of holies in the tabernacle and in the temple, rep. the Divine Human of the Lord; the things contained therein rep. its quality, 3210(2); tents sig. the holy of worship, hence the Jews had a tent, and hence the feast of tabernacles, 3312; the supreme, internal and external senses of the Word are as the inmost, the internal, and external of the tabernacle, 3439; the tent was covered with skins, because these rep. external or natural things which cover spir. and cel., 3540(3); the tabernacle with all things therein, sig. the three heavens, and the testimony in the ark sig. the Lord Himself, 3478; the bread there on the tables, rep. cel. and spir. love with their joys and felicities, 3478(2). To fix a tent sig. a state of love, 4128–9; the tents which are called booths sig. the holy of truth, or the good of truth, 4391; to stretch a tent sig. progression of what is holy towards things interior, 4599; a tent sig. a society as to good, 8470; the holy of union, 8666; the new will appertaining to man is the dwelling place of the Lord there, and the new intellectual therefrom is the tabernacle, 9296(3), 9297(2); the feast of tabernacles sig. the worship of the Lord from a grateful mind by reason of the implantation of good, 9296(2). See FEAST. Tents and the ark rep. heaven where the Lord is, 9457(4), 9481, 9485. See ARK. The tent above the habitation sig. the external of heaven, 9615; the tent of meeting sig. where the presence of the Lord is, 9784; to enter into the tent of meeting, when concerning Aaron, sig. to rep. all things both of heaven and of the church as to Divine truth, 9963. To come to the altar sig. to rep. the Lord as to Divine good, each as to worship, 9964; at the door of the tent of meeting rep. the marriage of Divine truth and Divine good, 10001, 10025; the tent of meeting rep. heaven, its parts explained, 10005(3), 10022. The altar and the tent were polluted by the sin of the people, 10208(2); to give for the work of the tent sig. conjunction with heaven, 10230; to enter into the tent of meeting sig. to represent all things of worship from spir. good, to come to the altar sig. to represent all things of worship from cel. good, 10242, 10245. The tent of meeting rep. heaven, 10338. The most ancient people dwelt in tents, on that account they sig. the holy of worship, 10545; tent, sig. the Lord, heaven, the church, all that is holy in heaven and the church, the holy of worship, the holy of the Word, 10545; the goods of the church and of worship, in the opposite sense the evils of worship and of the church, 10545(8); the tent of meeting which was set without the camp, sig. the external of worship, of the church, and of the Word, in which are all internal things, 10547, 10548. To pitch a tent sig. providing, disposing, and arranging the things of the church, 10546.

Tenths sig. remains, 576, 1738, 2280. Twenty, twice ten sig. the good of remains, namely good of a threefold degree, the good of infancy, the good of ignorance, the good of intelligence, 2280(2).

Terah was an idolater, 1353–1356. He rep. idolatrous worship, 1353–75; in the house of Terah was idolatrous worship, 1992(2); he rep. the beginning of churches, 3778; he acknowledged Shaddai as his god, 5628(2).

Teraphim were idols by which they inquired of their gods, and had answers, they sig. truths, 4111(5), 4149, 4151(2), 4162(2); they sig. truths which are from the Divine, or interior natural truths, 4155, 4157, 4162(3).

Terebinth nuts sig. goods of life corresponding to truths of good of the exterior natural, 5622.

Terms. The terms natural, rational, spiritual, and celestial are the best adapted for expressing their subjects, 4585(4); unless one knows what is meant by the celestial, the celestial of the spiritual, the spiritual of the celestial, the intellectual, the internal and the external spiritual, he cannot know the Divine arcana in the Word, 4592(4). In metaphysics and logic men have advanced little beyond terms, 3348; the terms compared with dust, 3348(2), and feculent froth, 3348(3); of those scholastics who go from terms to thought, 4658(2); Aristotle went from thought to terms, 4658(2).

Terror, of spirits, 390, 955, 963, 1740 (3), 4935, 5378, 7280; a bare arm which strikes with great terror, when seen, 4934–5; from truths of good, 5313(6), 9327; spirits who strike terror, 5378; terror of great darkness sig. the state of the church before consummation, 1839; terror of God sig. protection, 4555; effect of terror on the body, 8316; terror and dread sig. without hope of establishing dominion, 8318; terror at the Divine presence, 8816; terror is predicated of those who are in evils, and dread of those who are in falsities, 9327, 9331.

Test. A characteristic test or mark by which every one may discover his true state and quality, and according to which he ought to examine himself, is whether he intends and thinks evil or good concerning his neighbor, 1680(2).

Testament, both sig. by two witnesses, 9548(3).

Testicles, correspondence of, 2468 (15), 5060; they who are contrary to marriage love and ensnare by love, friendship, and kind offices cause pain in the testicles, 5060.

Testimony, see Witness, sig. the Lord, 3478, 9455, 9682; Divine truth, thus the Lord in heaven, 9485, 9503, 9680(2); as to the Word, 10196; their testimony, truth Divine, 9410(5), also 8535, 10451; a distinction is made in the Word between laws, statutes, judgments, precepts, testimonies, words, commands, truths, and covenants, 9503(2); the testimony of Jesus Christ, Divine truth from Him and concerning Him, 9518(22).

Thanks, Thanksgiving. See Feast, Worship. The Lord requires it not for His own but for man's sake, 5957; feast of thanksgiving because of regeneration, 9286–7; thanksgiving on account of the reception of good, 9293–4, 9391(4).

Theatre. Universal nature a theatre rep. the Lord's kingdom and the Lord, 3000, 3483, 3518(3), 5173(2).

Theology. See Doctrine and Faith. Moral and natural theology, 8944, 8987 (3), 9300(8).

Thicket sig. natural knowledge which has its abode in the exterior memory, 2831 (6), 9011(6); the outer memory in perverted order, 2831(10).

Thief, Theft. Theft in the internal sense is not so harsh; a thief to come sig. unexpectedly, 4002; to steal the heart sig. to take away what is dear and holy, 4112–3, 4133; theft sig. the evil of merit, 4174; to alienate good and truth by evil; to claim to self the goods and truths which are not its own, and especially to apply them to evils and falsities, 5135; to steal sig. to claim to one's self, or to attribute to justice and merit, what is of the Lord, 2609(2); before regeneration man claims to himself truth and good, thus is in spir. theft, not so after regeneration, 5747 (2); man is in spir. theft, when he claims to himself good and truth, and in such case he cannot enter into heaven, 5758; still they are not damned if they do it from ignorance and simplicity; they who do it from confirmed principles are vastated, 5759; to steal sig. to take away from any one his spir. goods, also to attribute to one's self the things which are the Lord's, 8906; to apply truths to evils, 9018, 9020; theft sig. the taking away of good or truth, 9125; a thief and theft, the taking away of truth and good, 6125–6; a thief digging through sig. what is done in secret, 9125 (2); to be caught, when it relates to theft, sig. remembrance, 9151; theft sig. good and truth taken away by falsity from evil, 9131–3.

THIGH. The thighs, like the loins, sig. marriage love, 3021, 6179; also all spir. and cel. loves, because these are derived from marriage love, 3021(3); in the opposite sense, they sig. the loves of self and of the world, 3021(8); the thigh falling away Numb. v. 21, 27, sig. evil relating to marriage love, 3021(2); to come forth from the womb and from the loins is predicated of good, to be separated from the bowels is predicated of truth, 3294; the hollow of the thigh sig. where there is conjunction of marriage love, also of cel. and spir. love with natural good, 4277, 4280; the thigh sig. marriage love, and hence cel. and spir. love, 4280; kings coming forth from the loins sig. truths from the Divine marriage, 4575; the correspondence of the loins and genitals with the Greatest Man, 5050–5062; the loins correspond to marriage love, or to those who are in that love, 5050–2; those societies are cel. and in the inmost heaven, 5052; distinct from others, 5053; their quality not given to know, the reason, 5055; infernals in contrary principles, or adulteries, 5059; the loins sig. interior things, 7863; the loins and genitals sig. the interiors of marriage love, 9960, opposite sense, 9960. Concerning breeches. See BREECHES. The nakedness of the loins and genitals, sig. what is opposite to marriage love, 9960. See NAKEDNESS and GENITALS. Concerning extension from the loins to the thighs when it relates to breeches, it sig. extension of marriage love from interiors to exteriors 9961. The loins sig. the interior things of love, the thighs the exterior things, 9961; a sword on the thigh sig. truth which is combating from good, 10488.

THIN ears sig. knowledges of no use, 5214; thin in flesh sig. not of charity, 5204.

THINK, THOUGHT. See IDEA. Spirits think more clearly and distinctly than in the body, 322; of those who believed the soul or spirit to be abstract thought, 444–5. Thinking by art, 521; in every idea of thought there is somewhat derived from the will, and at the same time from the understanding, 590; the speech of spirits is from the ideas of thought. See SPEECH, and IDEA. The internal man is not thought, 978; the punishment of rending as to the thoughts, 962; no ideas of thought can exist without knowledge of facts, 1435; they who were taken up amongst angelic spirits saw the interiors of my thoughts, 1769(5); the Lord alone thought from Himself, 1904(4); the origin of perception and thought from influx described, 1953; the thought of man is from the rational, the conclusion of the thought, or the answer, comes either from perception or from conscience, an answer is given him by the Lord according to his state of life, his affection, and the truth of doctrine implanted, 2552; there are thoughts from perception, from conscience, and from no conscience, 2515, 2552; perception is something else than thought, the latter is from the former, 1919; angels of the third heaven think from the interior of the rational, 1914(3); they who have conscience think from the outer or natural rational, 1914(4), 1919 (2); they who have not conscience think from the sensual and corporeal natural, 1914(4); they who have conscience have interior thought from the Lord, but it is otherwise with those who have not conscience, 1935; the thought of man is wonderful, it is unknown to him that it is of such a quality, 2557(2); societies are sometimes dissociated as to thoughts and discourses, 2129; angels and spirits perceive the interior things of man's thoughts, 1931; thoughts are from the memories, all things of the thoughts remain, angels and spirits perceive the single things of the thoughts. See MEMORY. All changes of state, both as to things voluntary, and things intellectual, are ruled by spirits and angels from the Lord, 2796; the all of thought and of will flows in. See INFLUX, LIFE, and FREEDOM. Meditating in the field sig. a state of the rational in good, 3196; the internal or rational man thinks, and indeed in the external or natural, but with a difference when man is a man and when a spirit, 3679(4); thoughts, knowledges, and truths are not abstract things, but are variations of form of the purer substances of man, 3726(3); some believe the soul to be mere thought abstracted from a subject, 4527; exterior and interior thought, their difference, 5127(2); what a man loves reigns universally in his thought, although he is ignorant of it, 5130; thought is from the interior rational, or from the sensual, according to the state, 5141; the exterior natural is a plane, in which, as in a mirror, the interiors see themselves, and that hence is thought, 5165(2); unless the natural be in order, as with the regenerate, man cannot think interiorly, thus neither can he have faith, 5168(2); the thought of man, who is in good, is spir. according to the internal sense of the Word, 5614(2); how difficult it is for a man to believe that spirits know his thoughts, when yet they know them most minutely, from experience, 5846; thought is interior and exterior, 6007; evil flowing in into the thought does not hurt, but it does when it passes into the will, 6204; spirits know the thoughts, this cannot be believed without difficulty, from experience, 6214; when yet they know the most minute things of man's thought and will in the other life, 6214; they who think only from the senses have but little perception of what is honest, just, and good, 6598, 6612, 6614, 6622, 6624; thought appears continuous when yet it is distinguished into ideas, 6599, 6624; thought and affection diffuse themselves into societies round about, from experience, 6600–3, 6605, 6609; the case herein is as with spheres of rays from objects of the earth, 6601(2); thought enters into the general sphere of societies, and thus does not move the societies specifically, 6600(3), 6603; thought appears like a stream, 6606; thought, when it pours itself forth, makes a circuit according to the form of the cineritious substance in the brain; the superior forms which are in heaven are incomprehensible, 6607; spheres of the thoughts from societies represented by clouds, 6609, 6614; with man the ideas of thought vary, are multiplied, divided, and extended to various societies, 6610; in the ideas of thought there are things innumerable, 6613–6625. See IDEA. The ideas of the thought of those who live and think ill, 6625; man is insinuated into societies principally by temptations, 6611; thought is active and passive, active when a man speaks, it is the speech of the spirit of man, not comprehensible, because without expressions of language, and passive when man does not speak, 6987(2); truth with a man thinks, the man in whom the thought is thinks by means of the truth, 8834; what is universally reigning in the thought; the things which are clear are in the midst, those which are obscure are round about; the things which are opposite verge downwards, 8885; the work of a designer sig. the intellectual, 9598, 9688(2); man can hardly distinguish between truth and good because hardly between thinking and willing, 9995; evil thought which does not enter the will does not defile man, 8910(2); abstract thought diffuses itself widely through heaven, not so thought directed to persons, 8985.

THIRD AND THREEFOLD. See THREE.

THIRST, To THIRST sig. to desire truth from affection, 4958, 4017, 4956(2); thirst sig. lack of truth, 6745(6); to thirst sig. to seek and long for truths, 8568; to die by thirst sig. to be deprived of spiritual life from a defect of truth, 8568(9).

THIRTEEN sig. temptation, 1668; holy remains, 2109.

THIRTY sig. somewhat of combat, relatively little, 2276; scarcely any, 2966(3); what is full of remains, 5335; thirty years, a state full of remains, 7984; thirty, what is full, 9082.

THISTLE. See THORN.

THORN. Thorn and thistle sig. curse and vastation, 272, 273. Briars (*senticetum*) and thorns (*vepretum*) sig. falsity and lust, 2831(9); thorns (*spina*) sig. evils, 3310(2). The thistle and the thorn sig. evil and falsity, 9144(7); thorns, the falsities of lusts, 9144(8); the crown of thorns on the Lord rep. the state of the church at that time as to the Word, that it was stifled by the falsities of lusts, 9144(10).

THOUGHT. See THINK.

THOUSAND sig. much, also infinite, 2575, 3186, 8715; in the prophecies a thousand means many or innumerable, and no fixed number, 2575(4). Princes of thousands sig. primary truths in the first degree, because above princes of hundreds, 8712.

THREE, the same as seven sig. holiness from the Lord's resurrection on the third day, 720, 900–1; three or third sig. the full time, also the last state of the church, and of those things which are of the church, 1825; three men who appeared to Abraham rep. the Divine itself, the Divine Human, and the Holy proceeding, this Trine is a One, 2149; three days and the third day sig. what is complete, or end and beginning, the reason was that the Lord rose on the third day, 2788; it sig. some and what is not yet complete, 2788(12); to set a way of three days between, sig. altogether to separate, 4010; the third day and three sig. what is complete and continuous even to the end, and one period great or small, 4495(3); three months sig. a new state 4901; from three days sig. a new state, 5123; on the third day sig. the last of a state, when a prior state ceases and a new state commences, 5159; a way of three days sig. a state altogether removed from falsities, 6904. Three days sig. a full state, what a full state is, 7715; leaders of three, generals under which are particulars, 8150; three days sig. wholly, 8347; sons, thirds and fourths sig. falsities in a long series and their conjunction, 8877; three and a half, what is full and even to the end, 9198(4); one and a half, when it is a division of three, sig. what is full, 9488–9; three what is full from beginning to end, references, 9286, 9297, 10087(3); three sig. perfection, because that anything may be perfect, there must be successive order of three, as end, cause, and effect, 9825; from three exists a one, 9866; seven sig. an entire period, when holy things are treated of, in like manner three, when any subject whatsoever is treated of, references, 10127; three thousand sig. what is full and complete like three, 10492; sons, thirds and fourths sig. falsities and the evils thence derived, 10624. The Trine in the Lord is the Divine Itself called Father, the Divine Human called Son, and the Divine proceeding which is the Holy Spirit, 10822.

Three and a Half sig. to the full even to the end, 9198. See Three.

Three Hundred. Three hundred and eighteen sig. holy things of combat, 1709; three hundred sig. what is full, 5955.

Threshing-Floor sig. the good of love, 6377(4); the good of truth and where the good of truth is, also where the truth of good is, 6537.

Threshold of heaven, 34, 1397, 6405(3), 6884, 9435, 10177(5); of wisdom, 3833(3).

Throne sig. heaven, 1042(3); to sit on the throne of His glory sig. judgment, 4809(3); throne of David, heaven, 5044(8); what is of royalty, to sit upon it sig. the Lord, thus throne sig. the Divine truth which proceeds from the Lord, hence heaven also is called a throne, and in such case the natural respectively, generally that which is inferior is like a throne to what is superior, 5313; thrones, truths of intelligence, 6524(3); in the opposite sense, it sig. the kingdom of falsity, 5313(4), 7779, 8215(5); the apostles sitting on twelve thrones sig. the primary truths of faith according to which judgment is effected, 2129(3), 3857(6), 6397(2), 9039(2); throne, the Lord's spir. kingdom, 8625; throne, Divine truth, 9166(4), 9407(10)–8, 9429(2), 9857(2), 9917(2). Thrones cast down sig. falsities, 8215(5); also a total laying waste of the church, 9470(3).

Thrust Through or Pierced sig. truth and good extinguished, 4503(2), 8408; an explication of the law relating to one that is thrust through lying in a field, Deut. xxi., 1–10, 9262(3); thrust through sig. those in falsities, 8902(4).

Thumb sig. power of good by truth, 7430(3); power of truth, also of intellectual truth, 10062; same of foot, but in an inferior degree, 10062–3.

Thummim. See Urim.

Thunder. Voices which are of thunders sig. truths Divine that enlighten and perfect those in heaven, and terrify and devastate those in hell, 7573. See Voice. Thunders sig. truths Divine, the brightness of lightning appertains to truths from the Divine, 8914. Discourse of spirits from the moon sounding as of many, like thunder, 1763(3), 9232–5, see 4326.

Thymus. Spirits who are in the perception of good belong to the province of the thymus gland, 5172.

Tidal sig. good, 1685, see 1661–2.

Tiller or Cultivator. A tiller of the ground sig. one who is without charity, 345, 381.

Timbrel sig. spir. good or good of faith, 4138, 8337(3); to praise with the timbrel sig. to glorify God from spir. good, 8337.

Time. Times sig. states, 482, 486–8; there is no idea of time in the other life, 1274; times and spaces in the other life are not, 2625; spaces and times sig. states, the latter, states as to existing, the former, states as to being, 2625; times and places sig. states, 2788, 2837, 3254; space and time sig. states because there is no idea of space and time in the other life, nor in the internal man, 3356; man can think of nothing without space and time, but it is otherwise with the angels, 3404(2); what time is, those who are in the affection of love take no note of unless impatience and consequent solicitude adjoin themselves, 3827; spaces correspond to state as to being, time to existing, 3938; it came to pass at this time, sig. the state of things which follow, 4814, 4916. Ideas derived from time are not in the other life, illustrated from experience, 4882; because the sun there does not make times, hence times sig. states, 4901(2); in the other life there are vicissitudes, like those of the day, morning, mid-day, evening, twilight, and in hell night, concerning which, 6110(3–7); states in the other life are as the times of evening, of night, of morning, and mid-day, 7218, 8750(2); times and spaces sig. states, illustrated by a comparison of the sun of the world with the Sun of heaven, 7381(3); to a stated time sig. in that state, 8070; times sig. states, references, 10133(2)–4(3); why this is in the other life, 10605, see 488(3), 7381(3), 10200. Man cannot comprehend what the Divine was before time, unless he thinks of state as do the angels, 3404(2).

Timnah sig. the state of taking counsel for the church, 4855, 4857, 4861.

Tin. Silver, iron, tin, lead sig. truths in their order to the last which are sensual, 2967(3).

Tiras sig. external worship, 1151.

To-day. To this day and to-day in the Word sig. what is perpetual and eternal, 2838, 3998; as this day sig. apparently, 3325, 3329; this day sig. what is perpetual and eternal, 4304; from now sig. what is eternal, 6984; yesterday, also to-day, sig. what is future and prior, 7140; to-day, always, yesterday, when spoken of the Lord, sig. what is eternal, 9939.

The state of the world at this day, few regenerated, 13, 2682(3); darkness from reasoning from senses, 232; state of world of spirits, 2121; few know what genuine marriage love is, 2727; great numbers from Christendom like antediluvians, 2754; knowledge of correspondences obliterated, 2763(2); many possessed as to interiors by pernicious spirits, 4793;

no charity, 5168(3), 5639(3); state of church at this day, 9198(2); heaven, closed, 9396(2); this day sig. what is eternal references, 10637.

Togarmah sig. doctrinals or rituals relating to spir. things, 1154.

To-morrow sig. to eternity, 3998; care and solicitude for the morrow, who are in it, and who not, 8478, 8480; the day following or the morrow, when it relates to the Jewish nation, sig. duration even to the end of the church, 10497.

Tongue. See Taste and Appetite. The Hebrew tongue is adapted to the internal sense, 618. Tongue sig. opinion, 1159, 1215–16; the opinions of spirits concerning truths flow in into the tongue, 1159; the language of spirits and of angels. See Speech. Men from exterior memory are in the languages of expressions, but spirits from interior memory are in universal language, 2472, 2476. See Memory. The correspondence of the taste, tongue, and face with the Greatest Man, 4791–4805; the tongue in general corresponds to the affection of truth, and afterwards to the affection of good from truth, 4791; the tongue serves both for nourishment and for speech, because it corresponds to the affection of knowing, and to the affection of thinking, and of producing what is thought, 4795; who they are that occasion violence to the tongue, their quality, 4801; there are many things from the spir. world in languages and expressions, 5075.

The tongue is formed to sensate the solvent and fluid parts in liquids, 6013, 6057; it sig. speech, 6985, 6987(2); a dog shall not move his tongue sig. no condemnation and lamentation, 7784; tongue or language of spirits, not of words, 1637, 2472, 2480, 4387, 5075, 5648, 6199, 6516 (3), 6987; how spirits speak with men, 10752.

Tool. To form an idol with a graver's tool sig. from self-intelligence, 10406. See also 8942.

Tooth. Teeth whiter than milk sig. the celestial spiritual, 2184(5). Gnashing of teeth sig. collision of falsities with truths of faith with those who conclude from fallacies of the senses and the falsities thence, 4424(3); see also, 820, 4175, 5568; the correspondence of teeth, 5565–8. Teeth correspond with those who have scarce anything remaining of spir. life, 5561; a robber who had no face but jaws and teeth, 5566; a certain scoffer also without face, and with teeth instead of a face, 5567; they who gnash with the teeth, who favor nature in opposition to the Divine, 5568; tooth sig. the exterior intellectual, hence natural truth, in the opposite sense falsity, 9049(7), 9052; when it relates to a servant, it sig. the sensual, 9062; teeth sig. the corporeal proprium, references. 10283(12).

Topaz, Ruby, and Carbuncle. They sig. the love of cel. good, or the internal good of the inmost heaven, 9865. They were of a red color, 9865(3).

Tops of Mountains sig. the dawning of light, 859, 860.

Torch of fire sig. the burning of desires, 1861.

Torment of hell not from the Lord, 695–9, 5798(7); not pain of conscience, 965, 5071, 8700(5), 8875; night in hell is a state of torment, 6110, also morning, why, 10413; evil and falsity make hell, these two torment in hell, torment from falsity sig. by worm, torment from evil sig. by fire, 8481; it sig. to vastate, 7643 (9). See Hell.

Torn sig. death occasioned by another, and thus evil not by his fault, 4171–2; torn to pieces sig. to perish by evils and falsities, 5828.

Torpor induced by courtiers, 1509; in nerves from those in end of ruling, 4227 (3); from societies of friendship, 4804; in brain from those in love of dominion, 5718; in members and limbs from filthy spirits, 5722–3.

Touch. See Sense. Not touch sig. not ascribe good and truth to themselves, 198; spirits have a most exquisite touch, all sensations refer to touch, 322, 1630, 1880–3, 5078(4); the sense of touch is the general of all the senses, 3528; it corresponds to affection for good, 4404; it is subject to the will, 5077(3), 9996; to touch sig. to infuse themselves into heavenly societies, 8796–7; communication and reception of Divine power, 10023(7); communication, transference, and reception, 10130, 10199; sight effected by touch, 10130(6).

Tower sig. worship of self, 1304, 1306, 1308; interior things of truth, and of falsities, 4599. Gammadim in the towers sig. the knowledges of interior truth, 4599; watch-towers, fantasies, 1368.

Trade. See Merchant. To trade sig. to procure and communicate knowledges, 1171(4), 3923(5), 4453, 4756, 10042(10); to trade in the land, to turn to use and profit, 5527; a nation mentioned which loves trading rather than riches, 5573.

Tradition of Jews by which they destroyed lowest things, 259(2); of ancients, 2722(6); of Gentiles, 3727(6); waters of lower pool sig. traditions by which they made infractions in truths of the Word, 4926(5).

Training. Abram's men in training sig. goods in external man conjoined with interior, 1708.

Tranquillity. See Peace, 90–93; a state of tranquillity is an external state of peace, 3696; they who are regenerating are at first in that state, and likewise at last. See Regeneration. Man comes into the tranquillity of peace, when he comes into interior truth and life, 4393–4; the perception of the Lord's presence gives tranquillity of peace, 5963.

TRANSFIGURATION, seen by opening the inner sight, 1530; Divine good there rep. by sun, Divine truth by garments like light, 32, 2576(19), 4677(3); His Divine Human then seen, 3212(4), 4692(5), 5110(3), 5585(2), 5922(5); Moses rep. historic Word, Elias the prophetic, 6752(9).

TRANSGRESSION. See SIN. Transgression sig. evil against truth, which is lesser, sin evil against good, which is greater, 6563; things contrary to truths of faith, 9156, 9309.

TRAVAIL sig. acknowledgment in faith and act, 4917; labor in temptations, 8670; she that travaileth with child, those in life of faith in act, 9042(2).

TREACHEROUS. To deal treacherously, to act contrary to laws of Divine order, 8999.

TREAD. Tread down sig. depression, 258. Tread the sea with horses sig. to instruct the natural man, 9755(4); to tread upon serpents and scorpions, to destroy evils and falsities of evil, 10019(4).

TREASURE. See RICHES.

TREASURIES from their contents sig. knowledges of good and truth, opposite sense knowledges of evil and falsity, 6661(2).

TREE. The trees of the garden of Eden sig. perceptions, 103, 128, 130, 199, 200, 1069; the tree of lives, sig. love and faith thence, to be wise from the Lord, 102–5, 200, 2187(3), 9509(3); trees sig. perception, 2163; knowledges, 2722(7); tree sig. man, 885; the tree of knowledge appeared with a viper, a representation of the men of the church at this day, 2125; a shrub or twig sig. a little of the perception of truth, 2682; to be cast under one of the shrubs, sig. to be desolated as to truth, 2682; the ancients celebrated holy worship on mountains and in groves, but this was forbidden when that worship became idolatrous, 2722; worship in groves was according to the species of the tree, 2772; a tree sig. perceptions when the cel. church is treated of, and knowledges when the spir. church is treated of, 2972, 4013; there is an influx of heaven from the Lord even into the subjects of the vegetable kingdom, as into trees and plants, 3648; the analogy of a tree with regeneration, 3518(3); sig. of various trees, 4013(3), 5622; of its parts, 7966, 8326, 10185(2); the Ancient Church celebrated worship in gardens and groves beneath trees, according to their significations, 4552(3); the regeneration of man is represented principally in trees, 5116; the flowers of a tree rep. the state near regeneration, 5116(5); the fruit of a tree sig. all cognition of good, 7690; tree sig. cognition of truth, 7692; to plant sig. to regenerate, by comparison with a tree, 8326; falsities in which is evil are like trees which bear evil fruit, 9258(4); the tree seen by Nebuchadnezzar in his dream, 9553(3); the trees of Eden sig. inward knowledges of faith, 2049(5); why trees sig. perceptions, 2163; tree of life sig. the celestial itself, also the Lord, 2187(3); also the will of good, and the tree of knowledge, the understanding of truth, 8891(3); the bough of the thick entwisted tree sig. external truths of good or knowledges, 9296(6); the tree of lives sig. the good of love from the Lord, thus the Lord, 9509(3); trees sig. perceptions and knowledges of good and truth, 10644.

TREMBLE sig. an alteration about an inversion of state, 3593; it sig. terror, 5502, 8312; trembling sig. they dare not do anything, 8316; it sig. a holy tremor, when the Divine becomes present the good are in a holy tremor preceding reception; the evil are in terror and flee, 8816; quake sig. commotion, 8822; when Divine truths are received there is tremor, 8917.

TRIBE. The final judgment of the tribes was their dispersion among the nations, 2118; law of marriage within the tribe was from heavenly marriage, 3703(17). The twelve tribes sig. all things of good and truth, or of faith and charity, 3858, 3926, 4060(6); tribe in the original tongue sig. also a sceptre and a staff which signifies power, hence the name tribe involves in it this, that goods and truths have in them all power from the Lord, 3858(15); the twelve tribes are named in various orders, and have a signification according to the order, 3862, 3928(3), 3939(2); by the first four births of the sons of Leah, Reuben, Simeon, Levi, and Judah, is represented in order the progress of the regeneration of the cel. man, and by the seven following to Joseph the progress of the regeneration of the spir. man, 3921(3); the tribes where they are named in the Word, sig. the quality then treated of, 3939(2); when the nativity of the sons of Jacob is treated of, by the sons is described in order the regeneration of man, and all things of faith and love in one complex, 3939(2); they sig. all things of faith and love, 3913, 4060(6), 4592(13), 5044(4), 6328, 6446, 7833; when named in another order they have another signification, and rep. all things which are in the Divine Natural of the Lord, the order of their naming is according to the state of the subject, 4603; the sons of Jacob, or the twelve tribes, rep. all goods and truths in general, and in particular, 6335; why Manasseh and Ephraim were made tribes, 6283; by them was represented the church, 6337; the tribes sig. various things according to the order in which they are named, thus they sig. innumerable variations, 6337; it is said of the tribes and apostles that they should exercise judgment, but this relates to the truths which are sig. by them, 6397; the sons of Israel rep. the church, 6637; the tribes, various things of the Lord's kingdom according to the order in which they are named, same as twelve precious stones, 6640; Reuben, Simeon, and Levi alone are mentioned Exod. vi., because the subject is the spir. church which is formed from faith in knowledge, faith in act, and the affection of charity, 7231; heaven with the societies therein is rep. by the tribes, families, houses of the sons of Israel, 7836(3), 7891, 7996–7; the tribe of Judah was the first, after Reuben, Simeon, and Levi were cursed, 10335(2); the government in tribes, families, and houses like that of a father, 10814.

Tribute. Becoming tributary sig. serving, 6394. Peter taking up a fish out of the sea, and finding a piece of money in its mouth, which he should give as tribute sig. the lowest natural which serves should do this, 6394; tribute, servitude, 6659, 6852.

Trine, Trinity. The Divine itself, the Divine Human, and the Divine proceeding make one, 2149, 2156, 2218, 3061, 3960, 9866, 10822; the Trine is one in the Lord, 2663, 4766(3), 2329(4), 2447(6), 3704(6), 5110(3), 7086, 9866, 10617; the celestial see this not the spiritual, 3241(3); the whole trinity is perfect in the Lord, thus there is one God, not three persons, 6993(2), 9303, 10736–8.

Trojan horse sig. a contrivance of the understanding, 2762(4).

Troop. See Gad. Troop, from which Gad is called, in the supreme sense, sig. omnipotence and omniscience, in the internal sense, the good of faith, in the external sense, works, 3934–5, 6405.

Trouble sig. consternation, those who are troubled in mind and heart are in consternation, 9328; a great troubling sig. consternation even to insanity, 9328.

Trough sig. the good of truth, 3095, 4017; troughs sig. the doctrine of charity, 6777.

True. See Truth.

Trumpet (*buccina*). Trumpeters sig. goods of faith, 424; it is a spiritual expression, 3969(14); to sound the trumpet sig. announcing, 4592(10); the sound of a trumpet sig. cel. good, 8802. The voice of a trumpet sig. a state of the angelic heaven, 8815, 8823, 8915. By a trumpet (*tuba*) is signified evangelization, 4060(8).

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In each kingdom, celestial and spiritual, good and truth are implanted, but in a different method, in the former in the voluntary part, in the latter in the intellectual part, concerning which, 10124; those in truth constitute the spir. kingdom, 10189; Divine good in the heavens is called Divine truth, whence, 10196(2); interior truths are those which are implanted in the life, and not those which are only in the memory, 10199(8); purification from evils is by truths, 10229, 10237, 10240; man is nothing but his own good and truth, 10298. See MAN. Truths with man are arranged into series according to the arrangement of angelic societies in the heavens, 10303; see SERIES. Spir. good is truth, 10336; to do good and truth for the sake of good and truth is to love the Lord above all things, and the neighbor as oneself, 10336(4). Man is led by truths to good; truth becomes good when it becomes of the will or love by the life, 10367(3). They who are in truth, and not at the same time in good, cannot be regenerated, 10367(5); all regeneration by truth, 10387; evils and falsities have no power at all, 10481(2). Good and truth must be conjoined that they may be something, 10555; mercy and truth sig. love and faith, 10577(3); all truth is of good, 10619; whoredom sig. the falsification of truth, 10648, see FALSITY. All good is from the Lord by truths, thus by the Word, 10660-1; they who are in the internal of the Word, of the church, and of worship, love to do truth, and to think truth, so likewise they who are in the external in which is the internal, the difference; they who are in the external, without the internal, do truth for the sake of themselves and gain, 10683(2); truth does not become of the life until it enters the will, 10683(4); those who receive truths immediately into life come into interior perception, but those who receive them in the memory, then in the understanding, and finally into the will, are in faith, and act from conscience, 10787; the conjunction of truth and of good, illustrated by action and re-action, 10729(2). See REGENERATION.

TUBAL, son of Japheth sig. external worship, doctrinal teaching, and rituals corresponding with internals, 1149-51, 1154, 1158(5).

TUBAL CAIN sig. the natural things of a new church, 333; teaching natural good and truth, 421, 436; why called an instructor, 423.

TUN, INFERNAL, where the most deceitful are, who trample as it were the universe beneath their feet, 947; another tun, where they are deprived of rationality, not being malignant, 948.

TUNIC sig. truth of the natural which invests, 3301, 4677; tunic of fine linen worn by the priests sig. the Divine spiritual, 4677(4), of hair, truths of doctrine of natural man, 4677(5); the Lord's tunic woven without seam sig. the Lord's Divine truth which is indivisibly one, and derived from good, 4677(6); appearances of truth sig. by Joseph's tunic, 4741–2, 4770–1, 4774; the tunic of Aaron sig. the inmost Divine truth of the spiritual kingdom, 9826, 10004. Joseph's tunic of many colors rep. the state of spir. truth and good proceeding from the cel., 9942 (6); tunic of Aaron's sons, the things which are of faith, 9947; Aaron's tunic sig. the inmost things of the spir. kingdom from the truths of cel. love, 9942. Aaron's garments rep. the spir. kingdom adjoined to the celestial, 9814; the tunic, the inmost Divine truth of the spir. kingdom, 9826, 10004–5; tunics of Aaron's sons, a representative of the Divine spiritual proceeding, 10013; distinction between the tunic and the robe, 10005. See Coat, Garment.

Turban (*tiara*). See Mitre (*cidaris*). Head tires or turbans sig. intelligence, 9949.

Turn. All turn themselves according to their loves, 10189(4), 10420. See Love. They who are in evils turn themselves backward from the Lord, 10420. To turn aside sig. to go away into what is perverse, and like going down is predicated of departure from good to evil and from truth to falsity, 4816. The Lord never turns away from anyone, it is man that turns away from Him, 223, 330, 927, 5650, 5746, 9010, 9308, 9849, 10130(4), 10396(2), 10579(9), 10702; He turns evil into good, 245, 4493(6), 6663(2), 9447; the inflowing life is turned into evil by the evil, 2888, 5145(3), 5268, 5390, 5651 (2), 5746, 6832(9); rep. by serpent turned into a rod, 6951; evil sig. turning away, 6564.

Turtle Dove sig. spir. things, 1782; exterior spir. things, 1826–7; why a woman in child-bed was to offer a young pigeon or a turtle dove, 3994(7).

Twelve, a very holy number, 648(2), sig. faith in one complex, 577; the holy things of faith, 648(2); all things of faith and charity, 1667(3), 3913; all things of faith, 2129(3), 2130(4), 3268; what is meant by the twelve apostles, twelve thrones, and the twelve tribes which they are to judge, 2129(3); they sig. all things of faith, 2129(3), 2130(4); twelve sig. all things, 3272, 3858. See also Apostles. Six hundred thousand, also, 144000, and 12000, and 144, likewise, 72, sig. the same with twelve, namely, all truths and goods in the complex, 7973; references, 9389, 9863(4), 10235(6); when treating of spir. good and its conjunction in the spir. kingdom the corresponding numbers are twelve, six, and three, since these sig. all, 10262(5).

Twenty or two tens, sig. the good of remains and the good of ignorance, 2280, 2957(7), 4168, 4759; what is full, 2905, 9747–8, 9764; when twenty is predicated of the Lord, it sig. His proprium, 4176; twenty sig. what is holy, and also what is not holy, 4759; the twenty-first day sig. a holy state, 7842; twenty-first sig. what is holy, 7900, 7903; twenty sig. what is full, also in every way and completely, 9641; twenty sig. all, remains of good, what is holy, references, 10222; twenty, when applied to years of age, sig. a state of intelligence, 10225; from the fifth year to the twentieth, when concerning age, sig. a state of instruction and knowledge, 10225; twenty-eight sig. the holy of conjunction, 9600; twenty-first, what is holy, 7842, 7903; twenty four sig. similar as twelve, 5291, 5313(6), 10652(3); twenty seven, what is holy, 901.

Twilight, the same as cockcrowing, sig. the last state of the church, 10134(13); a state of love in obscurity or in some degree of cold, 10135.

Twins in the womb sig. each conceived together, namely, good and truth, 3299, 4918.

Two sig. things holy, also things relatively profane when two is in relation to three, 720; two and six sig. combat and labor, 900; two sig. a second period of the church, 1335; four as derived from two and pairs, sig. union, 1686; things are called two when one has reference to the will, the other to the understanding, or to those things which are of the will and the understanding, 3519; two years sig. a state of conjunction, two sig. conjunction, 5194; two and twofold sig. conjunction, 8423; two sig. to the full, 9103; two sig. all and each, 9166; two and a half sig. much and what is full, and all, 9487–9; two sig. conjunction and union, 1686, 5194, 8423; two sig. also what is full and all, 9103, 9166.

Type, see Representative. Printing by types, 6930, 9353, 10384.

Tyrant. A king who has absolute power is not a king but a tyrant, 10805.

Tyre sig. those who possess spir. and cel. riches, 425, or internal knowledges, 1154, 1156, 1232; Zidon sig. exterior knowledges of spir. things in which there is no internal, and Tyre interior knowledges, 1201; Tyre and Zidon sig. those who are of the church which is in the knowledges of truth and good, and hence, in the abstract sense, the knowledges themselves of truth and good, 1201, 1232; Tyre sig. knowledges, 10570(6). Tyre was a country of the Ancient Church, 1238(2), 2385(5), 3240(5), 5319(3); Tyre and Zidon were the extreme borders of Philistia, and were by the sea, 1201, 9340; Tyre those in intelligence and wisdom from the knowledges of good and truth, 9863(3).

ULCER, see BOIL. Those who act by artifices and lies correspond with ulcers and sores, 5188; boils sig. defilements from evils, 7524; blains, blasphemies thence, 7524. See WOUND.

ULTIMATE. See EXTERNAL. Euphrates sig. knowledge which is the ultimate or boundary, 118; learning or knowledge is the ultimate vessel, the ultimate of order, 1476, 5373(3), 5874, 5945(2); see KNOWLEDGE. The ultimate natural sig. by shoe, 1748; the exterior memory is the ultimate of order, 2492, see MEMORY. The ultimate of order sig. by hair, 3301; wool; 3519(8); house of God, 3720; gate, 3721; Bethel, 4539; stones, 4580(2), 8609–10; Egypt, 5044(4); Nile, 5196; Dan, 6396; the ultimates of nature mentioned, 3702; the natural is the ultimate, 3720; the sensual is the ultimate of man's life, 4009, 5114, 6952, 7270(3), 9063, 9212, 9216, 9726, 9730, 9996, 10028, 10236(2), 10259, 10313; the first or ultimate heaven, 4240; interior things are terminated and bounded in ultimates, 4539; the Lord progressed from truth in the ultimate of order to good which is interior, 4585(2); all interior things endeavor to clothe themselves with ultimates as a body, 6077, 6451; fortune is providence in the ultimate of order, 6493; ultimate sig. by bones, 6592; tail, 6952; hoof, 7729; garments, 9212; reed, 9372(3); feet, 9406; cloud, 9406(3), 9430; interior things are together in ultimates, 9824, 9836, 9895; healing went forth from the Divine in ultimates, 9917(3); the ultimate of man is the skin, bones, and flesh, 10044(9,10); the representatives in Jewish Church were truths in the ultimate of order, 10728.

UNANIMOUS, UNANIMITY. See UNION. The societies of heaven are in the most perfect order and conspire to unanimity, 684, 1648, 4625; self-love destroys unanimity, 2027; unanimity not from truths but from goods, 4837(3); hill sig. unanimity, in the spir. sense charity, 7729(8).

UNBELIEF sig. by seed of serpent, 254.

UNCIRCUMCISED sig. those in no love, 1151(5); those in faith without charity, who make the knowledge of faith mere matters of memory, which are dead things unless man lives according to them, 1197–8; those in filthy loves and the life of them, 2049(5); one not in the truth of faith but in falsity, 2056; those in the love of self, and in falsity who profane holy things, 2057. Uncircumcised lips sig. impure as to doctrine; uncircumcised in heart, impure as to life who reject good and truth; uncircumcised ear sig. disobedience, 7225. Those in the love of self and the world are sig. by the uncircumcised, 8012, 8313. Foreskin sig. filthy loves, 4462, 7045; and the defilement of good by these loves, 9659(2), 9960(15), 10287(8). Circumcision sig. removal of things which impede and defile cel. love, 2039, 4462, 7045.

UNCLEAN. Pits of bitumen sig. unclean things of cupidities, 1666; the loves of self and the world are unclean, 2045; leaven sig. what is unclean, 2177(5); the laws in regard to unclean things explained, 3693(7), 4161, 4581(10), 10109(3), 10130(10); the unclean spirit sig. uncleanness of life, they dwell in such things in man, uncleanness sig. falsities from evil, 4744(3); in temptation they excite evils and falsities in man, 5246(2); they correspond to unclean excretions, 5390; the law concerning the things which defile explained, 8910(2); dogs sig. what is unclean, those who render the good of faith unclean by falsifications, 9231; when interiors are unclean the outermosts are also, even though it does not appear, 9917(4).

UNDERSTANDING, INTELLIGENCE. See WISDOM, KNOWLEDGE, DOCTRINE, PHILOSOPHY. The human mind consists of understanding and will, which ought to act as one, and not to be separated, 35; male sig. understanding, 54; what is the quality of those in heaven who are desirous to be intelligent from themselves, 546; there is no understanding of truth where there is no will of good, 628; the understanding of truth and the will of good is not man's own, but appears as his, 633; understanding and will are most distinct, 641; the understanding of truth and the will of good, 634; three degrees of things intellectual, namely understanding, reason, and knowledge, and of influx according to them, 657–8; in all and each of the things of man there is somewhat derived from the understanding, and from the will, 803; in the spir. man the understanding is separated from the will by a certain medium which is conscience, in this charity is implanted, 863, 875; in the spir. church truth and good are inseminated in the intellectual part, 895, 927(3); but in the Most Ancient Church in its voluntary part, 927(2); the regenerate man is gifted by the Lord with a new understanding and a new will, 1023, 1043(4), 1044(2); the regenerate man thinks what is true by a new understanding from the Lord, 928; in the regenerate spir. man the understanding is separated from the will, and in the understanding is conscience, 863, 875(3), 895, 896, 1023, 1043(4), 1044(2); the process of man's regeneration by things intellectual, 1555; intelligence and wisdom are presented to view by light, they correspond to each other, 1524; what intelligence is, and what wisdom, 1555; holiness dwells in ignorance, 1557(2). See WILL.

The intellectual, the rational, and the faculty of knowing are distinct from each other, 1904(3); intellectual truth is distinct from rational truth, 1904(5); man believes that he has understanding from himself, but he is much deceived, 2701; the intellectual is continually going to meet knowledges, that the rational may exist, 1901(2); the rational first conceived makes light of intellectual truth, because it does not apprehend it, 1911, 1936; what is interior can perceive what is in the exterior, not *vice versa*, 1914(2); in love and charity there is wisdom and intelligence, 2280(6); the intellectual part is separated from the voluntary part with the spiritual, 2256(3); in the antediluvians voluntary good was destroyed, now intellectual good begins to perish, 2124; see also SPIRITUAL. Good of infancy, the good of ignorance, the good of intelligence, their difference, 2280(2); things intellectual or spiritual meet knowledges and adapt them to themselves, and that hence man has a rational, 1495(2); man can apprehend with his understanding things which do not affect his will, 3539(4); the intellectual is from the voluntary, 3619; mention is made of two lives in the plural, because there are two faculties of life, namely, understanding and will, the latter being the faculty of good, but the former of truth, which make one when the understanding is of the will, or when truth is of good, 3623; the understanding is obscure or clear according to the ideas which form it, 3825; they do not come to the first threshold of intelligence and wisdom who are in doubt about all things, and inquire whether it be so or not so, 3833(3); with the spiritual a new voluntary is formed in the intellectual by the Lord, 4328, 4493(2). The correspondence of the sight of the eye with the understanding, 4403–21. See SIGHT and EYE, and with light, in the same numbers. See LIGHT. The correspondence is evident from expressions in familiar discourse, 4406; sight with man depends on the understanding, otherwise than with animals, 4407; the quality of the appearance of intelligence from the proprium and of intelligence from the Divine, shown by lights, 4419; the subject continued concerning the correspondence of the sight of the eye and of light with the understanding and truths, 4523–33, specifically, 4526; where the spiritual church is treated of in the Word throughout, there also its intellectual is treated of, because the man of the spir. church is regenerated as to the intellectual part, 5113; the intellectual sees from the light of heaven, and gives life to the sensual of sight appertaining to man, 5114; man (*vir*) intelligent and wise sig. truth and good, 5287; exterior sensual things first open the way to interior sensual things, and then to intellectual things, because intellectual things rise forth from things sensual by a mode of extraction, 5580; the understanding and will must make one, that man may be saved, 5835; those things which are of the understanding always follow, and those things which are of the will precede, 5969; the intellectual of man consists chiefly of those things which are of experience and science, and is also formed from a view of causes from effects and of consequences, 6125; every one is capable of being perfected as to the intellectual, to the end that he may be regenerated, 6125; the intellectual is the recipient of things spiritual, 6125(2); the intellectual of the church, which is Ephraim, consists in apprehending by perception from enlightenment what is true and good from the Word, 6222(2); perception is enlightenment of the understanding from the light of heaven, 6608; the intellectual is the recipient of faith, 7503; the form of thought and of understanding is clear in the midst, and obscure round about, opposite things look downwards, 8885; the understanding is a form of the will, 8885(3); those things which are from man's own intelligence, have no life in them, but those things which are from the Word have life, 8941(2), 8944; evils of the will alone, or of the understanding alone, those of both together, 9009; man has understanding both interior and exterior, 9052; from will and understanding together it comes to pass that things are appropriated to man, 9009, 9069, 9071, 9132; a man is guilty if by the intellectual he does not check the evil of the will, 9075; how from infancy intelligence is born and grows, 9103(3); concerning sight from the interior, 9128(2). See To SEE. In what manner the will communicates its fire with the understanding, and in such case concerning the state of the latter, 9144; *esse* is of the will, and *existere* is of the understanding thence derived, 9282. See WILL. The communication of truth and good, thus of the understanding and will, is like that of the heart and lungs, 9300(2); the understanding is what receives the truths of faith, and the will the good of charity, 9300(2); the new will of good is implanted in the intellectual part with the spir. man, references, 9509(2); the cel. kingdom corresponds to the voluntary, and the spir. kingdom to the intellectual of man, 9835(2); the intellectual is the recipient subject of truth Divine, 9930; all things of the understanding proceed from its will, 9942(2); not perception but understanding of truth in middle heaven, 10062; the understanding of man is of such a quality as are the truths which form it, and *vice versa*; and the will is of such a quality as are the goods of love, 10064; understanding, cause, and faith are the same, 10076(4); in the spir. kingdom truth is received in intellectual part, 10093, 10124; all things have reference to understanding and will, because to what is good and true, and to what is evil and false, and that those two must be one, 10122(2). What is meant by wisdom, intelligence, knowledge, and work, they follow in order together one into the other with the good, 10331; the understanding must be from the will to be the understanding of the man himself, 10332(2); to him who is enlightened by the Lord it is given to understand the truths which are to be believed; these admit the Lord into their life, 10659(3); what is intellectual cannot be predicated of falsities from evil, but of truths from good, 10675(3); knowledges must precede and enlighten the understanding, 10367(4), 10409(4), 10536(2); the intellect or understanding is the internal eye, 10569(2); the understanding of truth, intelligence, and wisdom are received so far as the internal man is opened toward heaven, 9796–9803; which is when man perceives and loves truth, 10675(3). Interior truths are those which are made of man's life and affection, but not truths only in the memory, 10199(8), 10645; the understanding is so far the man as it partakes of the will, 10109(2)–10, 10645(2); the Lord is present in truths from good, that is such as man wills and does, 10645(3); man has two faculties, understanding and will, how the understanding is enlightened, 10786. The understanding and things of understanding rep. by birds, 40, by the male, 54, 476, 568, by window, 655, three degrees of, by Israel, Assyria, and Egypt, 1186(7), by Ephraim, 1949(4), by waters, 2161, the understanding of the Word by the white horse, 2761, by Reuben, 4270, by the butler of Pharaoh and the vine, 5072, 5113–4, 5125, 5144, by horse, 6534, by the curtains of the tabernacle, 9595–8.

Unicorn, horns of, sig. great power of truth, 2832(4); power of truth from good, 4402(11).

Union, Unity. See Unanimous. Unity of the church by charity, 1285–6, 1834(2); churches one by love to Lord and neighbor, thus by life, 2982, 3241(3), 3267(2), 3451(2), 6269(2); no unity where faith alone rules, 4689(3); what destroys unity, 2027(2); unity from various things, 5962(3); all union effected by influx, perception, application, immission, conjunction, and lastly union by love, 8666. There is union of the Divine Essence of the Lord with His Human Essence, but conjunction between man and the Lord, 1432, 1587, 1985, 1988(3), 1997(2), 2004, 2011, 2021, 2033, 2074, 2222, 2236, 2243(7), 2249(2), 2250, 2456–7, 2649, 2803, 2826, 2844, 3736–7; its order, 2523(2), 2649; effected by temptations, 2764, 2776(2,3), 2827, 2854, 2921(6), 3381–2. See Human, Glorify. Union of good and truth, references, 8666, 8761, 9836, 10053. See Marriage. Love is spir. conjunction or union, 5002.

Universal. Such as man is in general, such he is in particular things, 917, 1040(2), 1316. See also Common. The providence of the Lord is universal in things most particular, 1919(4). What it is to reign universally, 5130, 5949; what reigns universally is in all things and each, 6159(2), 7648, see End. The universal contains particulars, and is in all the particulars, 6338; it is according to the particulars of which it is composed, 6482–3. The acknowledgment of the Lord in His Divine Human should be that which universally reigns, 8864(3), 8865, 8867, 8875 (end). That which universally reigns with man is perpetually in the thought and is in the centre, 8885; this is what has been insinuated into the will, 8885(3). The Divine Human of the Lord should reign universally in everything of thought, affection, and worship, 9932. The Divine Providence is in universals and particulars, 1919(4), 5264, 6482, 7007, 8717(2), 10775. The two universals on which all things of the church depend are that the Lord united His Human to the Divine Itself, and that man must be conjoined with the Lord to have peace and salvation, 10730(3).

Universe, see Earth. Those who believe themselves to be gods of the universe, 947, 1675(7). The Lord governs all things in the universe, 1728, 4658(4); He fought for all in the universe, 1812(2); all things in universe are rep. of the Lord's kingdom, 3483. Earths in the universe, see Earth.

Unleavened. See Leaven. It sig. what is sincere, from a sincere heart, without uncleanness, 2177(5); purification from impurities; leaven, evil and falsity which render impure, 2342; unleavened bread, purified from all falsity, 7853, 7902, 7978, 9287, 9992(2).

Uphaz, gold of, sig. good of wisdom, 3021(7); gold from Uphaz good which appears so in external form because from the Word, 9466(5); gold from Uphaz, cel. good, 9881.

Uplifting. The offerings of uplifting sig. it is the Lord's, 10092–7.

Upright. See Integrity. That justice and just have respect to the good of charity; upright to the truth of charity, 612, 712; said of those in truths, 2525, 2529, 3311.

Upwards. The elevation of the interiors of man upwards, 6952–4, 9730. See Elevation. To look above and below self, 7814–21, 8604, 8608, 9256(4), 10156(3), 10420. Upward sig. inward, 9730. See Charity.

Ur of the Chaldeans sig. external worship in which are falsities, 1368; the first state of the Lord's external man, 1816. See Chaldea.

Ureters. Kidneys, ureters, and bladder form a series, they correspond with societies which explore and condemn, 5378–91.

Urge sig. to induce affection, 4364, 4373.

Uri father of Bezalel sig. the doctrine of cel. good, 10329.

Uriah the Hittite, 2913(2).

Urim sig. glowing fire, and thummim the shining forth thence, 9905(3). Thummim in Hebrew sig. integrity, but in the angelic language shining forth, 9905(3). Answers from the Lord, given by the Urim and Thummim, were resplendencies of light according to the state of the thing in question, 3862(3); heavenly light shone through them miraculously, 3862(6); through the Urim and Thummim there was a gleaming and quivering of light, and this variously according to the state of the subject of inquiry, 6335(2); to which was adjoined either a living voice or an internal perception, 6640(2); the twelve stones of the breastplate were called Urim and Thummim, 9873(2); explained in order, 9863–9875.

Urine. Robbers and pirates love rank and fetid urine, 820, 5387. It corresponds to what is infernal, 5381. See 5389.

Use. Herb yielding seed sig. every truth looking to use, 57; angelic life and happiness is in use, 454; life is given by the Lord from use, through use, and according to use, 503; the kingdom of the Lord is a kingdom of ends and uses, 696; evil spirits serve vile uses, 696, 986(3), 10309; all things have from use their happiness and enjoyment, charity consists in work or use, 997; in the other life all are bound to perform uses, even the infernal, 696, 1097(2), 1103; the end of knowledge is use, 1472(2), 1487, 6815, 7770(3); all life is the life of use, 1964; the rational is according to use, when it is procured by knowledges, those who acquire internal knowledges to be perfected in the faith of love are in the use of all uses, 1964; the external an instrumental that ends may become uses, 1598(2), 1645, 1807(3), 2991; the end or use determines the quality of affection and of good, 3040, 3066, 3089, 3166(2), see End. The order is inverted and man begins to be regenerated when he begins to think about use, 3603(3); the Lord's kingdom is one of ends and uses, 3645–6, 9828; perform uses for the sake of uses and not for self is heavenly, 3796(3), 3887, 3913(3), 4110, 4459(7), 4658; but for sake of self infernal 5395; use exists before the organic forms, 4223; good is nothing but use, 4926; interior truths in the natural are applications to uses, interior goods therein are uses, 4973; riches are means to uses, 4981; uses from truths are goods, 4984, 5527; uses and ends make a thing spiritual or not, 5025(2); use of marriage love excels that of other loves, 5053; work sig. use, 5148, 6073; food sig. things of use, 5293; knowledges which are of no use sig. by seven thin ears, 5214; happiness is according to application to uses, 5395, 5511(2), 5688(3), 6325, 6388, 8719; the internal man is formed to serve the Lord for all uses, 5947; when man has uses for an end he has the Lord for an end, the Lord arranges the uses, 5949(2); spir. life consists in uses, 6119; to serve the Lord sig. uses, worship consists in uses, 7038; charity consists in performing uses, 8253, 9224(2); no reception without use, 8439, 8631; those in affection of truth for sake of use enlightened, 8521(3); man's good is according to the use of life, 9296(3), 9297(4); spirits and angels are forms of their use, 9297(4); removing ashes sig. removing things from memory after uses, shown from knowledges serviceable in education, 9723; truths enough for uses sig. by the hangings fifty cubits in length, 9756–7; the Lord's kingdom a kingdom of uses, 9828; in the fourth earth, degrees of uses, 10709.

Useless. The useless has no life and is cast away, 503; in the other life are cast out, 1509, 1937(2); to renounce the world makes them useless, 3951(2).

Usury. A usurer sig. one who does good for the sake of gain, and a non-usurer is one who does good from charity, 9210–11; the Jewish law of usury is now abrogated, 9211(2).

Uz rep. internal knowledge, 1233–4. Son of Nahor, religion and worship, 2864.

Uzal sig. rituals, 1245, 1247.

Uzzah rep. that which ministers thus truth, the breach upon Uzzah when he touched the ark and died sig. separation from good, 4926(6).

Vagabond. See Wanderer.

Vain, Vanity. To take the name of God in vain sig. profanations and blasphemings of the truth and good of faith, also to profane Divine truths by blasphemies, and to apply Divine statutes to idolatrous worship, as the Jews did when they adored a calf, 8882, 2009(2); vanity sig. falsity of doctrine, or of religion, a lie the falsity of life, 9248, 10287(16).

Valley sig. what is lower, exterior, 1292, 1723, 3417; impure and profane in worship, 1292; the valley of vision sig. fantasies and reasonings whereby worship is falsified, and at length profaned, 382(2), 1292(3), 4715(3); the valley of Hinnom sig. hell, also the profanation of good and truth, 1292(3); valley, things of learning and sensual things; also external things of worship, which are the lowest, 4715(4); valley of the shadow of death sig. inferior things, which respectively are in a shade, 4715(5); the valley of Gerar, lower rational things or exterior appearances of truth, 3417, 6390; valley sig. inferior things, as things natural, sensual, and scientific, 4715; valley sig. the external man, 1723; valley sig. lowest things, 6390; a barren valley neither plowed nor sown sig. the natural mind not cultivated by truths and goods of faith by reason of ignorance, 9262(4); valley of Achor, the external of cel. good, 10606(6); there are mountains, hills, rocks, and valleys in the other life, and in the valleys are they who are not yet raised up to heaven, 10438.

VARIEGATED. See SPOTTED.

VARIEGATION. All variegations of light and shade in the other life are from the Lord or the proprium, 3341; the universals of the variegations of cel. light and heat rep. by sons of Jacob, 3862; colors in the other life are from the variegations of light and shade in white and black, 3993(6); thought is effected by the variegation of the light of heaven, 4742; so also intelligence and wisdom, good and truth, 4922, 9467(2); cloud variegated by fire presents the aspects which constitute glory in the external sense, 5922(9).

VARIETY. In heaven are all the differences of love and of faith, 684; one society is not altogether like another in the other life, 690; varieties in doctrine and worship contribute to the perfection of the whole, 1285(3); changes of the state of the church are compared to the times of the year and of the day, also to metals, 1837; there are innumerable varieties of good and truth in heaven, by harmony they still make one, like the organs, members, and viscera of the body, 3241(2); the church of the Lord is everywhere various as to truths, and still is one by charity, 3267(2); it is the same in the heavens, in which there is such variety that not one society nor even one in a society, in the things of faith, altogether agrees with the ideas of others, 3267(2); innumerable varieties in heaven as to good and truth, 3744; they have reference to the members and viscera of the body, in what variety these are, 3745–6; good with every one is various, but by cel. love it is formed into one by the Lord, 3986; in one good there are various things, 4005(3); good is made various by truths, but in no case altogether alike, 4140(2); there are perpetual varieties in heaven, arranged into a form so as to act in unity, 5598, 10334; in heaven there are everywhere perpetual varieties, the good of one is not altogether like the good of another, 7236(2); the variety of good is from truths conjoined to it, 7236(3); goods in the heavens are all various, distinguished into genera, species, and particulars, 7833, 7836(2); every one thing exists from many, 8003; there is an infinite variety of affections which are of love, 9002(2); the varieties of a state of good in the other life are as the varieties of heat and light in the world, and hence comes perfection, 10200.

VASTATION is the state before regeneration, 18–19; sig. by thorn and thistle, 239, 272–3; rep. by Lamech, 405–11; they are kept in ignorance, and the truths of faith are not opened, until they are vastated, lest holy things should be profaned, 301–3; churches tend to their own vastation, 407; a new church commences when the old one is vastated, 408, 411; there are two kinds of vastation, one the vastation of those who are within the church, the other of those who are without, or of the Gentiles, 410; vastations in the other life, 698, 1106–13; I was let down to those who are in vastations, their torment by which evils and falsities are removed, 699; they are vastated who have been in falsities, and have had a certain species of conscience, 1106; some are willing to be vastated, 1107; some are vastated by a middle state between wakefulness and sleep, 1108; they who have confirmed themselves in principles of falsity are reduced to complete ignorance, 1109; they who have placed merit in good works, are cutters of wood, 1110; they who have led a good civil and moral life, and have supposed thereby to merit heaven, acknowledging only the Creator of the universe, are mowers of grass, 1111; some without vastation are immediately conveyed into heaven, 1112; young girls who have been made harlots, have a severe instructor, 1113; led to various societies after vastation, 1273; Tyre and its vastation, 1306(2); the church cannot arise anew in a nation until it is so vastated that nothing of evil and falsity remains in its internal worship, 1366; vastation of truth sig. by saltness, of good by brimstone, 1666(3); the church when vastated, 1825(2); vastations in temptations, 1917, 1992(5); to howl and cry sig. vastation, 2240; visitation is exploration, also vastation, and liberation, 2242; vastation, desolation, visitation, and consummation described, 2243(8); the first state when there begins to be no faith because no charity, 2354; a pillar of salt sig. all good and truth vastated, truth vastated when no good is in it, 2455, 3033(3); nettle, good vastated, pit of salt, truth vastated, 2455(3); truth is vastated when there is no longer any good in it, 2455, 3033(3); desolation of truth with the spiritual who are regenerating, 2682; desolation of truth even to despair, when about to be regenerated, examples, 2694; illustration and joy of those who come out of desolation into heaven, how they are there received, 2699 (2); instruction of those who come out of vastation or desolation, 2701, 2704. 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VEIL. Punishment by casting a veil over one, 963; another kind of veil, rolling in a cloth, 964; the antediluvians rolled in a cloth, 1270(3); things rational and things of knowledge, are like a body or clothing to things spiritual and are sig. by the veils of the tabernacle, 2576(2); the veils of the tent were three, the first before the holy of holies, the second before the door of the tent, the third for the gate of the court, 2576(3); the first veil sig. the inmost appearances of rational good and truth with cel. angels, 2576(4); the second veil sig. appearances of good and truth, middle ones of the rational with spir. angels, 2576(6); the third veil sig. external appearances of good and truth of natural angels, 2576(7); veil sig. appearances of truth, truth obscured, 4859. The veilings of cloud by which the angels are protected from too powerful an influx from the Divine, 6849(3); the veil, with which brides covered the face when they first saw the bridegroom, sig. appearances of truth, 3207, 4859; to cover one's self with a veil sig. to obscure truth, 4859; the Jews cover themselves with veils in their synagogues, and likewise Moses veiled his face on account of the shining of his skin, that hereby he rep. truth covered with respect to the children of Israel, 4859(2); to remove a veil sig. to dissipate obscurity, 4883; covering sig. the natural, 6377; the intellectual, 6378; the external, 9630, 9632; the veil between the holy and the holy of holies, the medium uniting the inmost and middle heaven, 9670; the veil between the holy and the holy of holies like the cardiac plexus uniting heart and lungs and the medulla oblongata uniting cerebrum and cerebellum, corresponds with the intermediate angels between the celestial and spiritual heavens, 9670(2); angelic societies correspond to a veil, which are rep. by Joseph and Benjamin, references, 9671(2); the rending of the veil in the temple, when the Lord suffered, sig. the glorification of His Human, in like manner as in Levit. xvi. when Aaron entered within the veil, which is explained, 9670(4,5); the covering of the door of the tent sig. the uniting medium of the middle and ultimate heaven, 9686; the neck like the veil corresponds to the uniting medium between cel. and spir. heaven, 10005(4); to put a veil on the face sig. to close the internal so that only the external without the internal may appear, 10701–2, 10706; to take it off sig. to make the external appear, 10703.

VENTRICLE. The quality of those who have reference to the ventricles of the brain, 4049, 5386.

VENUS. The spirits of Mercury applied themselves to the spirits of Venus on the other side, they agreed together, then there was felt a remarkable change in the brain, 7170. Those of Venus correspond to the memory of material things, 7170. The inhabitants and spirits of the planet Venus, 7246–54. There are two kinds of inhabitants and spirits, evil and good, the evil appear on this side of the planet, the good on the other, 7246; the planet appears to the left, a little backwards, 7247; the evil are delighted with rapine, 7248; there are giants there, who are stupid, 7249; such of them as are saved, are tempted even to despair, 7250; their hells are near the earth, 7250; they who are saved receive faith in the Lord, that He is the only God, Saviour, and Mediator, 7251; the good are on the other side of that earth, they acknowledge the Lord, they had seen Him walking amongst them, 7252; in the Greatest Man they have reference to the memory of material things, corresponding to the memory of things immaterial, which latter the spirits of Mercury have reference to, 7253.

VERMILLION. To paint with sig. to falsify spir. truths, 3391(3).

VERSE. The first verses Gen. iii. what they rep., 205; the last verse Gen. xvii. is a summary of all gone before, 2114.

VESSEL. Knowledges are vessels containing interior things, 1408(2), 1435. 1458(5), 1460, 1462(2), 1469, 1472, 1476, 1495(2), 1980, 3391, 3665(3), 3676, 3762(4), 9724, see KNOWLEDGE. Water pot or vessel sig. outward knowledge, 3068; outward knowledge is the vessel of truth, and truth the vessel of good, 3068; vessels in the house sig. truths which are of good, 2454; empty vessels, knowledges in which there is no truth, 3079(4); vessels of silver are specifically knowledges, being recipient of truth; vessels of gold are specifically truth, being recipients of good, 3164; truths are vessels which are softened by temptations, and by good are arranged into order, 3318. Vessel sig. truths, 4166. See TEMPTATIONS, TRUTHS, and REGENERATION. Borrowing of the Egyptians vessels of silver and gold sig. knowledges of truth and good, 6917; vessels sig. knowledges in the memory, 9149, 9154. Basins sig. things of the memory, 9394; the vessels of the table, on which was the bread of faces, sig. the knowledges of cel. good and truth, 9544; the vessels of the candlestick, together with the tongs and snuff-dishes, sig. things purifying and discharging, 9572; the vessels of the altar and of the candlestick sig. knowledges serviceable to good, 9723–4. Vessels of silver and of gold borrowed from the Egyptians, sig. knowledges of truth and good taken away from the evil and given to the good, 7770, 6917, 6914; truths are recipient vessels for good, 8530. Nebuchadnezzar drinking wine out of the vessels of gold and silver from the temple at Jerusalem sig. to profane the goods and truths of the church by evils and falsities, 8932(7). An earthen vessel sig. falsity, a vessel of brass, doctrinal in which is good, 10105(8). Vessels of the tent sig. ministering goods and truths which are inward and outward knowledges, 10340. Vessels sig. things serviceable, 10340–4; truths serving good, 10344.

VESSELS SEMINAL. Who have reference to these, and of what quality they are who come to that province, 5056, 8846–8.

VESTURE. See GARMENT, RAIMENT. Vesture sig. the intellectual, 6378.

VICAR. The evil of those who believe some one is the Lord's vicar on earth, 4738(3), 4818(5); vicarious power, what is done mediately, 7619.

VICISSITUDES. There are vicissitudes with him who is about to be regenerated, and with him who is regenerated, 933–5; they are as cold and heat, 933; and with him who is regenerated, as summer and winter, 935; and as to the state of things intellectual, as day and night, 935–6, 6110(3).

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VINDICATION. He smote them sig. vindication, 1711, 1714.

VINE. See VINEYARD, WINE, and GRAPE. Vineyard and vine sig. spir. good, 217, the spir. church, 885–6(2), 1025(9), 1069, 1070–1. It sig. the intellectual of the spir. church, a choice vine the intellectual of the cel. church, 5113(10); vine sig. the external spir. church, 6375; choice vine, the internal, 6375–6; vine, the good of the spir. church, and olive the good of the cel. church, 9277, 10261(7). A noble vine sig. the good of faith of the spiritual church, 9139(4). The Lord is called the vine because faith is from Him, 1069(5), 2834, 9139(5); also as to knowledges, 1462(7); and the intellectual regenerated, 5113(11,15); vine of Sodom, falsity from evil, 2240(8); vines spir. things, 2722(7), 4013(3); goods of faith, 3941(8); vine the intellectual, 5113–4; vine the spir. church, good of truth, references, 6432(6), 7553(5), 9052(4), 9277(3,4), 9320(3), 9325(5), 10137(4), 10261(7,8), references, 10402(7); wild vine falsities, 8408(5), 10105(3).

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VISIBLE, God visible, 4075(3), 10159.

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VOICE. A voice crying, here stands for accusing, 375. The voice of Jehovah is the Word, the doctrine of faith, conscience, rebuke thence derived, 219, 220. The voice of bloods sig. violence offered to charity, 374, 375; voice sig. the announcing of truth with those in heaven and on earth, 220, 9926; the voice of the Son of Man sig. the Divine truth, likewise the Word, 9926(3); voice sig. what is announced from the Word, 6971, 8360; voice of Jehovah not heard, 6985; but by a spirit with a living voice, 6996(2); to hear His voice sig. to obey, 7095; voice of Jehovah, the Word, 8360; of Shaddai, truth chiding in temptation, 8764; voice of wheels, truths of doctrine, 8764(4); voice sig. Divine truth, the Word, annunciation of it, 6971(3), 6972, 9926; voices or sounds of thunder sig. truths Divine, 7573, 8813, 8914; voice of a trumpet sig. truth Divine in the internal form through heaven, and the preaching thereof, 8915; voice of Jehovah is truth from the Divine, 9987(4); also Divine truth from Divine good, 6832(6), 10182(3); voice, what is announced from the Word, 10240(2); voice, interior voice or thought, 10455; voice of a shout, the quality of the interiors of the Israelitish nation, 10456–7.

VOID and EMPTY. Void sig. where there is nothing of good, and empty where there is nothing of truth, 17; empty sig. where there is nothing of truth, 4744; to go empty sig. to live in spir. want, 6915.

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VOMIT. Those who excite vomiting, 814, 1512–14, 5006, 5702.

VOW. To vow a vow sig. a state of providence, to will that the Lord may provide, 3732; also what is holy, 4091.

VOWELS. In the Hebrew tongue, in all things appertaining to the spir. class, the three first vowels are prevalent, in cel. the two last, 793.

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WALK sig. to live, 518–9, 614, 1794, 1993, 6276, 9028, 10087(3); to walk with God sig. the doctrine of faith, 614; to walk, worship, 2009(5); to meditate, 3205; to walk in the day sig. to live in truth, to walk in the night to live in falsity, 6000(2); to walk and to go sig. to live, why, 8417, 8420; walk, go, journey, sojourn mean to live, the reason is that in the spiritual world there are not spaces but states of life, 8420; to walk sig. life, 10360(9).

WALL (*murus*) sig. the truths of faith which defend, 6419, 7973(4), 8206, 8235; in the opposite sense, which destroy, 6419(5); of Jericho, falsities, 8815(2).

WALL (*paries*). A wall daubed unfitly, sig. fiction appearing as true, 739(2); walls or sides of altar sig. interiors, 10185.

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WANDER, FLEE. To wander and flee sig. not to know what is true and good, 382; to wander to drink water sig. to seek truth, 382. Wanderer sig. not to know what is true and good, 382, 388. Wander sig. to go hither and thither in various affections and doctrines, 2679; wandering in the field sig. falling away from the general truth of the church, 4717.

WAR. Wars rep. the temptations of the Lord, and several things beside, 1659 (2); also spir. combats, 1659(2); each of the arms of war sig. something of defence against evils and falsities, also their opposites, 1788; the historical books of the Ancient Church were called the Wars of Jehovah, and treated of the Lord's combats, in the internal sense, 2686, 8273 (4); wars, all the arms of war, in the Word, sig. those things which relate to spir. combat, 2686(2); wars sig. disputes and strife concerning truths, 3353(2), 3354. The Lord is called a Man of war and a Hero, because when He was in the world He alone fought against all the hells, and overcame them, and afterwards He continually fights for man, 8261(2), 8273. The hells are willing to destroy heaven, not by hostile invasion as on earth, but by the destruction of truth and of good; those are combats and wars in the other life, 8295(2); war is the combat of falsity and truth, 10455(3). War sig. combat of truths against falsities, 8593–8626; why not go to war until twenty years old, 10225(9). No strength in war, no resistance against evil and falsity, 10540(6).

WARFARE. The service of the priests called a warfare because they rep. the Lord, and He alone combats for man, 1664(7), 5335(2); it sig. things of spir. warfare, 3448, 7236.

WARMTH, HEAT. See FIRE, FLAME. Cutters of grass seek warmth from others, but in vain, wherefore they acquire it to themselves by cutting, 1111; they who have been delighted with the Word, have warmth according to their delight, 1773; the evil can also produce warmth, but which is excrementitious, 1773(3); heat is from love, love is spir. heat, but such as the love is such is the heat, 2146; heat is in the abode where are those who have indulged in pleasure, but have not extinguished the desire of procreating children, 2757; as light is from two origins, so heat is from two fountains, or from two suns, 3338; heat in the other life is love and affection, 3338; loves and affections are from the influx of the Lord's life, 3338; in the hells there is heat, but as of a filthy bath, 3340. See COLD. The angels are in light and heat, and the more they are in them the more they are in intelligence and wisdom, because nearer to the Lord, 3339; the Lord is the Sun of heaven, hence is light wherein is intelligence, and heat wherein is love, they correspond, 3636, 3643; heaven is in light and in heat, hell in the thick darkness and cold, 3643; to grow warm is to come even to ardor of affection, 4018, 4019; there are two origins of heat, or fire, the sun of the world and the Sun of heaven, this fire is meant in the Word, and is love in both senses, 5215(2); spir. light and spir. heat constitute the life of man, 6032; as the case is in the degrees of light appertaining to man, so it is in the degrees of spir. heat, 6314; vital heat is love, 6314; heat is tempered in the planet Mercury; that it comes from altitude and density of the aerial atmosphere, and from the right or oblique incidence of the sun's rays, not from the sun's nearness, 7177. The sun growing hot sig. increasing strong desire or lust, 8487.

WAS. See To Do and DONE. It was or it came to pass involves a new state, 4979, 4987; it is in the original tongue in the place of punctuation, 4987.

WASH. To wash the feet sig. to put on something natural because spoken of Jehovah, 2162, 2332. Washings in the church formerly sig. purifications from all kinds of filth, spiritually understood, which relate to the loves of self and of the world, 3147; washings sig. purifications of the natural man, 3147; to wash the feet sig. to purify those things which are of the natural, 3147(8); to wash the feet was also a work of charity, likewise of humiliation, and meant not to reflect on the evils of another, 3147(8); to wash the feet was customary for travellers and sojourners, the reason, 3148; washings of garments sig. purifications, 5954(10); washing the feet sig. regenerating the exteriors of the natural, 7442(3); washing the garments sig. purification of truths, 8789; washing sig. purification from evils and falsities, 10237–46; to wash sig. worship, 6730; washings formerly, and baptism, sig. regeneration by the truths of faith, because water sig. the truths of faith, 9088(2); washing sig. purification by the truths of faith, references, 10002; which is called baptizing, 10239–10243.

WASHPOT sig. good in which there is no pleasure, 2468(11).

WASTE sig. evils, 153.

WATCH. See AWAKE. To watch sig. the study of life according to the precepts of faith, 4638(10). A night of watching sig. the presence of the Lord and protection, 7989, 7991.

WATCHMAN. Blind watchmen sig. those who from reasoning are in falsity, 2383. Those who observe the states of the church and its changes, 10134(11); those who search the Scriptures about the Lord's coming, 9926(5).

WATCH TOWER sig. fantasies, 1306(2).

WATER sig. inward and outward knowledges; seas collections of the same, 27, 28; water sig. things spir. thus things intellectual, 680(3), 739, also falsities, 739, 790, 7307; a flood and inundation of waters, sig. temptations, and also desolations, 705, 739, 756, 839–895; persuasions of falsity, 797, 798; water sig. scientific, rational, and intellectual things, 2161(2); water sig. truth, 2702; waters and rivers are described where gardens and plantations are, 2702(14); to draw waters sig. to be instructed in the truths of faith and to be enlightened, 3058; drawers of water, such as the Gibeonites were, those who desire to know truths for no other end than to know them, 3058; to dwell upon many waters, being in knowledges concerning truth, 3384(3); the Word is called a fountain and well of living waters, 3424; to water sig. to instruct from the Word, 3768, 3772, 3787; truth in respect to good is altogether as water in respect to bread, or as drink in respect to food, 4976; to give waters sig. the general influx of truth, 5668; unstable as water is predicated of faith alone, or separate from charity, 6346; water turned into blood sig. falsification of all truth, 6977–8; falsities from evils, with those who are in faith separate from charity and in a life of evil, appear as waters of the sea, with which they are immersed into hell, 8137(2)–8; water sig. truth, 8355–6; truth of faith, 8562, 8568; bread and water are spoken of when all the goods of love and truths of faith are meant, 9323; waters sig. the truths of faith, 10238.

WATER, To, sig. to give intelligence and to instruct, 107, 9050(8); to water mountains, to bless those in love to the Lord and the neighbor, 5694(4).

WATER-TROUGH sig. good of truth, 3095, 4017.

WAVE of sea sig. reasonings from worldly things concerning Divine things, 9755(15).

WAVE. To wave an offering sig. vivifying, thus life, 10082–3; also vivification by acknowledgment of the Lord that he has all power in the heavens and on earth, 10089.

WAX, AROMATIC. Wax sig. interior good, 3263(3); aromatic wax sig. truth of good, 5621. See AROMATICS.

WAY sig. the understanding of truth, and truth itself, 627, 2333(4). When man is resuscitated there are represented paths of a gentle ascent upwards, 189. Way sig. doctrine, truths, all things that lead to good, 2234, 2333, 2531. The hard way sig. falsity, stony way truth which has not its root in good, 3310(2); to be in the way is to be in a state of the conjunction of truth and good, 3123; to sweep or prepare a way sig. to prepare truth to be received, 3142. See SWEEP. There was represented a broad way and a narrow way, their quality, 3477; to be with any one in the way which he walks, when predicated of the Divine, sig. Divine providence, 4549; the way in which they must walk sig. the light of intelligence and life thereby, 8707; way, path, by-path, street, highway, sig. truths, and in the opposite sense falsities, 10422(3); to make known the way, when concerning the Lord sig. instruction, 10565.

WEAK. Weak of eyes sig. as to understanding, 3820.

WEALTH. See RICHES. Pleasures, power, and riches are no hindrances to admission into heaven, provided they are not regarded as ends of life, 945, 1877; spir. wealth and riches sig. goods and truths, but with respect to the evil nothing but evils and falsities, 1694; the wealth of the nations sig. the immense supply of natural good, 3048(5); wealth sig. the knowledges of good and truth, 4508.

WEANED, TO BE. To be weaned sig. to be separated; and in relation to the Lord, the separation of the merely human rational, 2645, 2647, 2649.

WEAPON. See BOW, WAR. It sig. special things relating to spir. combats, 1664(6), 1788, 2686(2), 3448; weapons of hunting sig. doctrinals of truth, 3309(2), 3499; weapons of war sig. truths of doctrine from the Word, by which there is protection from falsities of evil, 9141(4), 9954(3).

WEARINESS. The very delight of the life of the infernals is to do evil, and when not permitted to do evil they are in weariness, 7392(2).

WEARY or FAINT sig. a state of temptation-combat, 3318, 3321.

WEAVER sig. the voluntary which receives the celestial or good; designer, the intellectual or truth from that good; embroiderer, the scientific or acquired knowledge, 9915(2), 9942; weaving in Mars, 7485. The Lord's tunic woven without seam sig. the internal truth of the Word could not be dispersed, 9943(13).

WEBS sig. fictitious truths, 2576(12).

WEEK. See SEVEN. What a week is, 728; it sig. an entire period great and small, 2044, 3845, 4177, 7346, 9228(3), 9741(8).

WEEP sig. grief on account of deprivation of truth, 2689, 2910; weeping is the height of sorrow, and the height of love, it signifies the ardor of love, 3801; to weep for the dead is a last farewell, 4565; it was a representative of interior mourning, 4786; it sig. mercy, and is predicated of Jehovah or the Lord, 5480; mercy, and joy, 5873; weeping is the effect of mercy, 5927; and of affection, 5930.

WEIGHT. To weigh silver or buy sig. redemption, 2964; weight sig. the state of a thing as to good, measure as to truth, 3104.

WELL, PIT. See FOUNTAIN and WATER. Pits sig. falsities because they are unclean, 1688. A well and a fountain sig. the Word and doctrine derived from the Word, 2702; wells sig. doctrinals, 2702; fountain, pure truth, well truth less pure, 3096, 3765; well of living waters, the Word and doctrine from the Word, in like manner as fountain, 2702, 3424, 3765, 3773, 6774; to draw from a well sig. to be instructed in truths from the Word, 6776. The wells that Isaac digged explained in series, 3411–3466. The wells Abraham digged sig. interior truths, 3412, 3419. Isaac's servants digged in the valley sig. the literal sense in which is the internal sense, 3424–7; another well, the internal sense, 3428–9; another well, the literal sense, 3432; Beer-Sheba sig. the doctrine of faith which is Divine, 3436; another well, doctrine from the literal sense, 3445; they digged a well and found waters, interior truths from the Word, 3464–6; well sig. the Word, because the natural is here treated of, it sig. the literal sense, where the rational is treated of it sig. the internal sense, 3765, 3768–9, 3771–3, 3798. Well sig. the literal sense, fountain the spiritual sense, 6774.

WELL, to do, sig. charity, 361.

WEST sig. what is obscure, 1453, 10179; north, the south, the east, and west, sig. all in the universe, 1605; the setting of the sun, sig. the last time, consummation, 1837; east and west, states of good, north and south states of truth, 3708; opposite sense a state of evil, 3708(18); the sun setting sig. when the state ceased, 8615; the west sig. where good is in obscurity, 9653; the west when named the sea sig. knowledge of the external man, 9755; west in heaven is what is opposite to the Lord, something dusky appears in the place of the sun of the world, 9755(2).

WHALE sig. general knowledges, 42, 6015(7), 7293, 9755(4); also false knowledges, 7293(2). Whale or sea monster sig. the generals of knowledge, 6015(7), 6603(4), 9755(4).

WHEAT sig. those things which are of love and charity, 3941. Wheat sig. the good of the interior natural, and spelt its truth, 7601, 7605; the good of love, 9995; wheat and barley in the ear sig. good receiving and also received, 10669. See BREAD OF FACES. Wheat sig. the good of love in the internal man, 10669; barley of the external man, spelt its truth, 10669(4).

WHEEL. See CHARIOT. WAGON. Wheel sig. doctrine, 2686(3); rumbling of wheels sig. things of sense and fallacies therefrom, 6015(4), 6978(2); of chariot, falsities of doctrine, 7729(4); divine intelligence or foresight, 8215(4); intellectual powers whereby is progression, 8215 (5); truths of doctrine, a chariot, doctrine of truth, 8764(4); wheels of the cherubim involve the same as the arms and feet with man, namely, the power of acting and moving forward, which is the power of truth from good, 9872; wheels of chariot, faculty of learning and growing wise, 10236(5). It sig. the power of the understanding, 8215(3).

WHELP of lion sig. the first of truth, 3923(3), innocence, 6367, evil in its power, 9348(4).

WHISPERERS. Concerning those who speak into the ear, or whisperers, 4657.

WHITE sig. truth, 1042(2), 2567(4), 3301(6), 4015, 5319, 5433(3), 6380, 8458, 8521, 9166(7), 9407(9); properly the Lord's righteousness and merit and these in man, 3993(5)–4, 4007. The Lord's garments white sig. the Holy Itself of the Divine Human, 2576(19); His hairs white as wool, Rev. I. 14, the Divine natural as to truth, 3301(6); white garments, truths of faith, 5954; angels in white garments are in genuine truths, 9212(3), 9814(3); so far as colors partake of red they sig. good, but of white, truth, 9467, 9833; blue from white sig. spir. good, 9870; the intellectual with angels is in their internal, hence they have white shining garments, shining from Divine good, whiteness from Divine truth, 10536.

WHORE, WHOREDOM. See ADULTERY and HARLOT, sig. to profane good, 3703 (15); whoredom sig. falsity, 4904. Spiritual whoredoms what they are, shown by examples, 4868; whoredom sig. falsification of truth, 7456(7). To commit whoredom sig. to be conjoined to falsities of evil, 10648.

WICKED. To do wickedly sig. to violate the good of charity and the Lord's Divine Human and Holy proceeding, 2359; it sig. ill will, 9240.

WIDOW. Why priests in Jewish Church commanded not to marry widows, 2362 (4); widow, good, 2417(8); law of marrying deceased brother's widow, 4835(3); widows sig. those who are in a state of good and not so much in truth, and those who are in a state of truth and not so much in good, and yet desire to be therein, 3703(19); to remain a widow in the house of her father sig. alienation, 4844; widows, those who are in truth without good, and still desire by good to be led to truth; orphans, those who are in good and not in truth, and by truth are led into good, 4844(5); opposite sense those who are not in truth, because not in good, and who are in falsity, 4844(14); they who are led by good into the truth of intelligence, 4844(6); those who are in good without truth, and still desire truth, 9198, 9206; in the cel. sense those who are in truth and desire good, 9198. The strangers, orphans, and widows, sig. those who are within the church with whom good and truth are to be conjoined according to order, 9200; explication of what the Lord said concerning the widow in Serapta in Sidon, 9198(2); widow sig. those in good without truth and yet desire truth, 9198, 9348(4).

Wife. Woman and wife sig. the church, 151, 155–165, 252, 253, 289, 749, 770; the perverse church, 409; what is meant by man (*vir*) and wife, and what by man (*homo*) and wife, 915; wife, good adjoined to truths, 668; Sarai as wife sig. truth adjoined to good, 1468–9, 1904, 2507. What is signified by man and wife, and by husband and wife, 2517; Hagar the handmaid was given to Abraham for a woman, not for a wife, because it is not marriage unless it be of one man and one wife, 1907; wife sig. spir. truth, and man (*vir*) cel. truth, the reason, 2533; wife sig. good, enjoyment, 8977–86; wife out of land of Egypt, sig. affection for knowledges, 2718; horrible punishment of those who held as a principle community of wives, 2756; wife sig. cel. church, concubine spir. church, 3246(4); why only one wife, 4434(9); in cel. church wife in truth, in spir. church in good, 4823(2), 4843; why plurality of wives permitted to Jews, 4837(2), 5084(7), 8995(5); wife sig. the church, 4852, reference, 8904; in cel. kingdom wives in knowledges, 8994 (2); church called wife from reception of Divine truth, 9198, 9961(3), the man (Adam) and his wife sig. the cel. church, wife, truth, 9942(3); no true marriage love if there is a plurality of wives, 10172; with Jews, 10603(5).

Wild-Animal (*fera*). The Hebrew word means an animal which is a living soul, 774; beasts and wild animals sig. affections and lusts, 45, 46, 58, 246; those who lived like wild animals before they became spiritual, 286; wild animal is used in a twofold sense, for what is alive and what is dead, the reason, 841; wild animal, the goods of the internal man, creeping thing those of the external man, 916; exterior things of knowledge and pleasures, 1029; they sig. the viler things appertaining to man, 908, 1030(2); also what is alive and good, 774, 841, 908; an evil beast, a life of lusts, 4729; an evil beast sig. the punishment of evil from falsity, 7102(2); the wild animal of the field sig. those who are in the delights of external truth, 9276; a wild animal sig. evils and falsities, of the love of self and of the world, thus those who are in them, 9335; a wild beast also sig. the well disposed Gentiles, because they are in falsity, 9335(5). The Lord with the wild beasts sig. hell, 1573(5). Man without the celestial is a wild beast, 1894; wild animal sig. the sensual, for the sensual is like a wild animal, references on the sensual, 9276; wild beast of the reed sig. they who think insanely from lowest things, 9391 (16).

Wild Ass sig. rational truth; a description of its quality without good, 1949–51, 1964(2), 2702(10), 2781.

Wild Grape sig. the evils of hatred and revenge, 5117(2).

Wild Honey sig. enjoyment of literal sense, 5620(12); why called wild honey, 9372(9).

Wilderness, Desert. Jewish robbers in the wilderness, 940, 941; wilderness sig. what has as yet but little of life, 1927; what is little inhabited and cultivated, also what is altogether uninhabited and uncultivated, 2708(2); also, in a double sense, namely, in relation to those who are afterwards reformed, and in relation to those who cannot be reformed, 2708 (5); temptations, 2708(6); the vastation of good and the desolation of truth, 2708 (9); various senses, 3900(6); predicated of the church where there is no good, and thence no truth, 4736; the wilderness of the sea sig. the vanity of the knowledges which are not for use, 3048; it sig. vastated truth, 3900(6); the Word of the Old Testament in the vastated church, 3900(8); a state of temptation, 6828; where there is no conjunction of the truth proceeding immediately from the Lord with the truth which proceeds mediately, 7055; an obscure state of faith, 7313; the wilderness when forty years, or months, or days, are adjoined to it, sig. a state of undergoing temptations to confirm the truths and goods of faith, 8098; the dew and the manna upon the faces of the wilderness sig. a new voluntary, 8457; wilderness, the delight of the sensual, 9341; the wilderness of Shur, sig. a state of temptation, 8346–7; wilderness has several significations, as good in which truths are not yet implanted, the new voluntary, 8753; wilderness sig. hell, 9937(8); that which is devoid of goods, 9960(13); the Gentiles, 10261(5).

Will, Voluntary. See Freedom, Understanding, Good, Love. The greater light is in the will, the lesser in the understanding, 30(3); two faculties will and understanding, the will should rule, 35, 398, 594, 641, 652, 1555(2), 2781, 3509(2), 4574(2), 7179–80, 10044, 10122, 10196; will and things of will sig. by living things, 44, by female, 54, 476; a marriage of will and understanding, 55, see MARRIAGE. Celestial things belong to the will, 61; the midst of the garden sig. in will of internal man, 105; the will and understanding constitute one mind, 116, 398; the evils of the Most Ancient Church came from the will, 209; a corrupt man has no will but mere lust, the male sex so formed that reason governs, with the female sex will or desire governs, 568; man distinguished from beasts by possessing will of good and truth, 594; will became perverted with posterity of Most Ancient Church, 585, 594, 628, 633, 635. In the Ancient Church the will was separated from the understanding, 640–4, 652, 657, 863, 875(4), 927(2)–8, 933(3), 1034, 1043(4), 2256(3), 2715; understanding and will are most distinct, 641; the will and understanding are formed by the Lord, how, 1555(2); in every idea of thought there is something from the will, 590, 803; what the understanding of truth and the will of good are, 634(2); from will man has the power of understanding, 585; no man has the understanding of truth, and the will of good, but it appears as if they were his, 633; in the intellectual part is formed a new will from the Lord, which is conscience, 1023, 1043(2); when a regenerate man does good, it is from the Lord by the new will, 928; man is regenerated as to the intellectual part, not as to the will part, 863, 875(3); the will-proprium of man must be separated, that the Lord may be present, 1023, 1044(2); every falsity flows in from the proprium, 1047; truths and goods were implanted in the will-part with the man of the Most Ancient Church, not with the man of the Ancient Church, 895, 927; with the antediluvians voluntary good was destroyed, and at this day intellectual good is perishing, 2124. The new will which is conscience is formed in the intellectual part by implantation of the good of charity, 2256(3), 2715, 3394(3), 3870, 4328, 5113, 5117(10), 5157, 5202(3); it is rep. by Manasseh, 5351–3; references on new voluntary, 7233(2), 8194(2), 8457, 10122(2), 10124, 10143(3), 10296; see CONSCIENCE. Will sig. by heart, 2930; good is in the will, when truth of faith is received by good man is regenerate, 3157, 3295; the voluntary and involuntary sense, 4325, see SENSE. The will is first, the understanding second, their nature, 5351(2); the formation of the new will in the natural, 5202(3), 10124; in the intellectual part by truth, 5595, 10122(2), references, 8806(2); the voluntary rep. by a weaver, 9915, by flesh, 10035; the will of man is his life itself, 10057(3); man is such as his will is and remains such after death, 8911; the new voluntary is the Lord's dwelling place, 9296(3); if man's life is only for self and the world the beginning of the new will is closed, 9296(3); the will and understanding should make one, 10122(4), 10645(3). The initiament of the new will from infancy, the reception of good and of truth, and its succeeding state, 9296–7; things become of the life, which are received in the will, 9386, 9393; the book of life is the interior memory, because on it are inscribed the things of the will, 9386 (2); they who are in the cel. kingdom correspond to the voluntary part of man, they who are in the spir. kingdom to his intellectual part, 9835(2); man can distinguish between truth and good, and between thinking and willing, 9995(2); the whole man is a resemblance of his will and of his understanding thence, illustrated by end, cause, and effect, 10076(2); good is not appropriated to man until it becomes of the will, 10109, 10110; all things have reference to the understanding and will, because to truth and good, or to falsity and evil, those two must be one, 10122(2). At birth man has no understanding and will, 10298(2); truth is in the will when man does it, 10683(4).

WILLOWS of brook sig. truths more external, of sensuals of the body, 9296(6).

WIND. Spirit, spirits, and life in Word likened to wind, 97, 842, 9281(3). East wind sig. dispersion of falsities and evils, 842. Wild-asses draw in wind sig. to seize empty things instead of truths, 1949 (3); the east wind, how societies ill-consociated are dissipated, 2128; scattering to the wind sig. falsities destroying it, 3301(7); the four winds, all states of good and truth, 4060(9); sig. those things which are of lusts, and of fantasies thence derived, 5215. See EAST. The wind of the nostrils of Jehovah sig. life from the Divine and heaven, 8286, 8296; the four winds and four corners sig. all things of truth and of good, 9642(10). See also QUARTERS. East wind sig. destruction, the reason; to feed on wind is multiplying lies, east wind is multiplying vastation, 7679; a strong sea or west wind is the cessation of the influx rep. by east wind, 7702; to sow the wind sig. vain things, to reap whirlwind sig. disturbance therefrom in the church, 9146(2). The Word is compared to a reed shaken by the wind when it is explained at pleasure, 9372(3).

WINDOW sig. the intellectual, 652, 655; windows of ark sig. three degrees of the intellectual, understanding, reason, knowledge, 658; window, the understanding, the truth of faith, 863; in heavenly mansions, 1629; window, the intellectual faculty or internal sight, 3391; the intellectual and reasonings, 5135(9); falsities are the thieves entering in at the windows, 8906(2); a face seen at a window, 4050, 7806; mentioned, 4653(2), 10769. The windows of the temple, the highest sig. intellectual truths, the middle, rational truths, the lowest, outward knowledges from the senses, 655(2).

Wine (*vinum*). See Vineyard, Vine, Grape. Wine sig. faith, the spiritual of the church, the spiritual from the celestial, grape the cel., wine the spir., 1071; grapes also cluster sig. charity, new wine goods of charity and truths therefrom, 1071(3); no wine in presses sig. none in faith, not drink wine with a song, crying for wine sig. truths of faith held of no value, 1071(4); wine, faith in the Lord, rep. by libation of wine, 1071(6); to be drunken sig. to fall into errors, drunkards sig. those who believe nothing except by means of sensual things, 1072; wine sig. faith, drunkenness errors, 1072(4); insanities about truths of faith, 1072(5); mighty to drink wine sig. those who believe nothing but what they apprehend by means of sense and outward knowledge, 1073(5); wine of fornication, adulterated truths of faith of which drunkenness is predicated, 1072(4); drunken without wine sig. those who care nothing for the Word and truths of faith, and are not willing to know anything about faith, 1073(5); naked from drunkenness sig. without truths of faith, still more truths perverted, 1073; the odor of wine from those who pay compliments from friendship and love if there is truth in the compliments, 1517; bread and wine, cel. and spir. things, wine spir. things, 1727, 2165(4), 2184(5), 2187(2); sweet and refined wines sig. truths of good, 2341(2); wine, falsities, 2465(2), 5120(8), 6377(10), 9960(16); wine, falsity, new wine evil therefrom, 2466(10); wine sig. truth, 2851(7), 4581(10); not drinking wine with a song sig. not instructed from affection for truth and delighted thereby, strong drink bitter to them that drink it sig. aversion, 3069; instead of wine when read in the Word angels perceive spir. love or love toward the neighbor, 3316(3), 4217(2); wine, truth from good, 3570, 8481, 9223, 9272(5), 9296(5); truth of faith, 5943(6); truth of good, 10031(2); charity or love toward the neighbor, 3596(2), 6377; eyes redder than wine, the Divine wisdom, 4007(2); drink offering which was of wine sig. spir. good or the good of faith, the bread offering and drink offering sig. same as bread and wine of the Holy Supper, 4581(4); in opposite sense it sig. things opposite to charity and faith, 4581(7); thus worship of falsity, 4581(9–11); drinking wine sig. appropriating truths of charity, 5117(7); wine, spir. good from Divine love, blood of grapes, cel. good therefrom, 5117(8,9); cup, same as wine sig. spir. truth, truth of faith from good of charity, in opposite sense falsity producing evil and falsity from evil, 5120; as wine intoxicates and makes insane so does falsity, spir. intoxication is insanity from reasonings, 5120(8); wine corresponds to spir. love, 5360, 6377(6); the good of love and faith, 6377(8,9); wine, internal truth, 9320(3); blood and wine in the Holy Supper, Divine truth from Divine good, 9393(5); the priests of Catholic religion drink the wine sig. truth without good, a correspondence of their keeping the Word from the common people, 10040(2); wine, in drink offerings sig. truth of cel. good, 10079(2); spir. truth, 10137; the good of faith, 10137(3); wine from berries in fifth earth, 10770.

Wine, New (*mustum*). See Wine. New wine sig. goods of charity and truths therefrom, 1071(3); new wine sig. evil from falsity, 2466(10); it sig. truth, natural truth, 3580, 3597, 3941(4), 5117(3), 9272(5); interior truth, 9960(14); good of faith, 6377(4); the first fruits of the vintage were of wine, must, and oil, 9223(2); to tread grape juice (must) and not drink the wine sig. instructed in truths from good, but not appropriating them to one's self, 9272(5); mentioned, 9331(5); it sig. all the truth of the church, references 10137(4), 10402(7).

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Wrestle, To. Wrestling sig. in the supreme sense, own power, in the internal sense temptation in which is victory, in the external sense resistance by the natural man, 3927–8; it sig. temptation as to truth, 4274.

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Year. See **Day.** Years do not sig. years but states, 482; the seasons of the year sig. kinds and qualities of states, 487; days and years sig. in general times and states, 487, 488, 493; also an entire time, a whole period whether longer or shorter, 2213; a year is an entire period of the church from beginning to end, sig. period, 2906(2); also what is eternal, 2906(10); years sig. times, why, 5292; year sig. to eternity, 7828; lamb the son of a year sig. a state full of good from truth, 7837; from year to year sig. continually, 8070; three years and six months, or 1260 days sig. to the full, 9198(4); states in the other life succeed each other like times of the year in the world, 9213; once in a year sig. perpetually, 10209.

Yesterday, to-day, or to-morrow, in the supreme sense, sig. eternity, 3998; from yesterday and from the day before yesterday sig. a past state, or past time, and when it is said of the Lord, or of the Divine, it sig. what is eternal, 6983; yesterday the day before yesterday sig. a prior state, 7114; also yesterday, also to-day, sig. what is about to be as before, 7140.

Yoke. The dominion of the Lord is light, He leads through enjoyments and delights, 905. To break the yoke from off the neck sig. liberation from restraint and interception, 3603; thus it means also conjunction, 3603.

Young, Younger, of Lot's daughters, falsified truths, and affection for them, 2465, 2467. See **Elder.** Younger sig. inferior, 3296, 3494; here Rachel, affection for interior truth, 3843; here Ephraim, truth in second place, 6270. Young women, affection in which is charity, 3067; affections of charity, 3081(7).

Youth, Young Man. Young men sig. maturing falsities, 2348(2); the former rational, 2782; truths, 3185(5), 4335(2), 5037(3), 7108(8); affection of truth, 3081(5), 3183; those who are intelligent, 4682(2), 7668(2); a young man cultivates the rational, 5497; truth confirmed, 7668(2); angels come to the flower of youth, 187, 553, 1854(2), 4676; the state of youth a state of intelligence, 3701(6), 5126, 10225(4). The state of the Lord then, 1401, 1616, 1661; in youth man is imbued with knowledges, 1616(4); youth, affection of good and truth, 3254; the state then, 3701(6), 5126(3), 5135(2), 5280(2–3), 5342(2), 5470, 5497, 6751, 6766(2), 6959(2), 9296(2), 10225.

Zaphenath Paneah in the original language sig. a revealer of hidden things and an opener of things to come, in the cel. sense sig. the Divine therein, because revelation is of the Lord alone, 5331.

Zeal. See **Anger.** The zeal of the evil is from self, 1321(2), 2689(4), 3413, 3416, 3839(3), 3895(2), 4314(5); distinction between anger and zeal, 2351(2), 2417(6), 3909, 4444; zeal for doctrine sig. by rending garments, 2576(16). The Lord's zeal for doctrine that it might not be contaminated by anything rational and of outward knowledge, 2543; on account of reason and knowledge wishing to rise up and enter, and thus have some share in the doctrine of faith, which is Divine, 2546; the Lord's horror, He reproved Himself from zeal, 2548. Rachel jealous against her sister sig. indignation, 3906. Fury and anger when said of the good are zeal, 3614(2). Anger differs from zeal, in anger there is evil, in zeal good, 4164, 4730(3), 8598(2). Indignation with the angels is of zeal in which there is nothing of evil, 3839(3); zeal with the good from a sort of fire, 5071, 5145(5); which elevates good and truth, 5356, 5489(2). Those in faith alone preach with an ardor as of zeal for their doctrine, 6914(3), 8148(3). Zeal of the evil to do good works, 6481(2). Joshua rep. truth combating from zeal; that the truth may be made combating it flows into such angels as are in ardent zeal for truth and good, who being excited by that zeal enter into combat, 8595, 8598(2). A zealous God sig. Divine truth of the Divine good, 8875; zeal sig. love and mercy, but in opposite sense anger and vastation, 8875. Zeal fully explained with quotations from Word, 8875. Zeal is said of good, mighty acts of truth, 8875. Evil done from immoderate zeal, the law concerning, 8902(16). The zeal of Jehovah is love and mercy, which appears as anger to the wicked, 9143. The Lord called jealous (zealous) sig. if another is worshipped Divine good and truth recede, 10646.

Zebaoth, see Host, Army.

Zeboiim sig. falsities and evils arising from lusts, 1212, 1663, 1666.

Zebulun was named from dwelling together, in the supreme sense he rep. the Divine Itself of the Lord and His Divine Human, in the internal sense the heavenly marriage, and in the external sense marriage love, 3960, 3958–61. Zebulun sig. the cohabitation of good and truth, those who conclude respecting spir. truths from outward knowledges and thereby confirm them, 6382–6; rep. marriage love, 3952(5), 3969(2), 4592(13), 6024(3).

Zemarite sig. a species of idolatry, 1204–5.

Zerah in the original sig. a rising, rep. good, 4930, see 4812, 4928.

Zerubbabel rep. the Lord about to come to restore the spir. heaven and the church, 9548(4).

Zidon sig. exterior knowledges of spir things which are in place of faith, Tyre interior knowledges, 1201–2, 6386.

Ziim, Iim. The Ziim and iim are evils and falsities, 8869(4). The people of ziim sig. falsities, 9755(4), see 1326(3).

Zillah sig. the mother of the natural things of that church, 405, 409, 421.

Zilpah, handmaid of Leah rep. external affections, 3835; an affirmative conjoining medium, 3931, 3933, 3937, 4609; sons of Zilpah, Gad and Asher, things of external church which are subservient, 4609, 6024(4).

Zion sig. the cel. church, the cel. things of faith, those in the good of love, 402, 415, 795(3), 2039(5), 2909(4), 6435(5), 9055(3), 10037(2). Zion sig. the inmosts of the church, 1585(2) 3084; the Lord's cel. kingdom, 2830(5), 5313(12); its sig. first began when David captured Zion, 2909(4). The daughter of Zion sig. the cel. church from the affection of good, 2362(3), 7729(6), 8313(3), 9055(3), 9930(7), 10037(2), 1585(2). Zion and Jerusalem sig. the internal and external of the cel. church, 6745(4). Jerusalem named without Zion, the spir. church, 6745(4); the good of love sig. by Zion, 7356(3), 8313(3), 10037(2); daughter of Zion affection of evil, the cel. church destroyed, 3103(3), 5044(10); the church in love to the Lord, 9055(3); cel. good, 9433(2), 9809(4); the cel. kingdom, 9954(14).

Zipporah wife of Moses sig. good Divine, 8647; the representative church, 7044–9, see, 6793, 6941.

Zoan sig. primary knowledges, 1482; the princes of Zoan and Noph sig. truths in the ultimate of order falsified, 5044(4, 6).

Zoar sig. the affection of good, in opposite sense affection for evil, 1589; also affection for truth, 2439, 2458–62, see, 1663, 2420, 2435.

Zuzim sig. persuasion of falsity, 1654. They were similar to the Nephilim, 1673.

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